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No. 6.

MISSION TO THE SANDWICH ISLANDS.

JOURNAL OF THE MISSIONARIES.

(Continued from p. 141.)

Sabbath, June 25, 1820. How amiable are thy tabernacles, O Lord of hosts. I was glad when they said unto me, let us go into the house of the Lord. This expression of the Psalmist's attachment to the public worship of God, furnished the theme of the discourse today.

On every Sabbath since our arrival, we have had some of our friends from America to join with us in public worship.

26. Made the door and window frames of our new house, which is to be thatched to morrow. The work proceeds slowly.

27. Our friend capt. Starbuck called again, and cheerfully, unasked, added ten dollars to his former subscription for the Orphan School Fund, making his donation to that object amount to thirty five dollars. The whole subscription for the school fund, amounts to three hundred and thirty four dollars; all subscribed by foreigners who reside here, or have recently visited this place. We have now the happiness to see the names of most of the white residents enrolled upon the subscription paper, which we regard as our *treaty of peace* with foreigners.

A large schooner hove in sight early this morning; and while she has continued beating about in the bay, during the whole day, our hearts have warmed with the expectation of seeing our brethren Whitney and Ruggles, from whom we have heard nothing since they left us. But the schooner was not able to come in to night.

Reception of George by his Father.

28. This day has been made joyful to us by the arrival of brothers W. and R. from Atooi, after an absence of eight weeks. Like Caleb and Joshua, they

bring a favorable report of the good land. It was pleasant to unite our voices in Newton's "meeting of Christian friends," and then kneel down together, and give thanks to God, for his smiles on their enterprise, and for their safe and seasonable return. They were received with marked attention by the chiefs and people of Atooi. The king, Tamoree, received his long absent son with the greatest tenderness and affection. When the Thaddeus had anchored in the harbor, and the intelligence was communicated to the king, that his son had arrived, capt. Blanchard gave a royal salute of twenty one guns, which was returned by the same number from the fort. The brethren then accompanied George to his father. As soon as he entered the door, the king rose from his sofa, and affectionately clasped his son in his arms, saluted him after the manner of the country, and wept in silence. Both were unable to speak for several minutes. Others could not suppress their tears. The king at length observed, that the arrival of Hoomehoome (which is the real name of George,) made his heart so joyful, that he could not talk much that day. George then introduced the brethren to his father, as his friends, who had come from America to accompany him home. The king embraced them with tears of affection, calling them his "*hicanee*," (friends.) When he was made acquainted more fully with the kindness of the good people of America, in teaching George, and providing for his wants, and for his return,—and sending men and women to teach the people of these islands to work and read, and make them acquainted with the true religion, he exclaimed, "*Nooe, nooe, miti;*" and with tears of gratitude, "*Nooe roah aloha America.*" [It is very good,—very great love to America.] His wife joined with him in these general expressions of interest and approbation. He engaged to be a father

to us, as the good people of America had been to his much loved Hoomehoome.

During the stay of Messrs. W. and R. the king shewed a great desire to acquire useful knowledge; was highly pleased with the Bible presented to him by the American Bible Society, and anxious to know its contents. He often requested the brethren to read and explain it to him; particularly the account of the creation of the world, and the history of the Savior; a service which they cheerfully attempted to perform. He once said to them in broken English, "Hoomehoome tell me you love me and my people, and wish to do us good all your days. I love him very much, more than I do my other children," (of whom he has a daughter older and a son younger:) "I thought he was dead. I cry many times because I think he was dead. Some captains tell me, he live in America. I say no; he dead: he no more come back. But he live,—he come again,—my heart very glad. I want my son to help me. He speak English very well, and can do my business. But he is young. Young men sometimes wild, and want advice. I want you stay here, and help Hoomehoome; and when vessels come here, you and Hoomehoome go on board and trade; so I make you a chief." He was surprised to hear Mr. Ruggles say, that he did not wish to be a chief; neither could he do any of the king's public business: while he assured the king that he was willing to advise and assist his son, so far as could be done consistently with the nature and general objects of the mission.

To Captain Blanchard the king said, "You are a good man,—I love you much. All the captains say, they will bring my son:—but they no bring him. But you bring him; I will give you any thing you ask, if I can get it for you." He indeed gave forty or fifty large hogs, taro, sweet potatoes, yams, and sugar cane, as were wanted; promising to give another supply of such provisions, when Capt. B. should return from the coast, together with a present of sandal wood worth probably one thousand dollars in Canton.

To Hoomehoome, on the first day of his arrival, he gave two large chests of clothing; on the second, the fort; on the third, the rich and fertile valley of Wymai, in which he lives; and he has committed to him, as second in command, the principal concerns of the

island;—telling the chiefs, that they must henceforth consider Hoomehoome as their master; charging him at the same time, to make it his care to acquire their confidence, and make them happy.

Hoomehoome is much elated with his promotion; keeps an American table separate from his father; and is considered by his countrymen as almost a "*Houra*" (white man.) His father says, George is "*akoome*," to play so well on the bass viol: (i. e. he must know a great deal, in order to play so skilfully.) Hoomehoome appears to be friendly to us, and wishes to have some of us settle there, and to have other missionaries come out from America by the earliest opportunity.

Desire of Tamoree to receive Missionaries.

The king offers to furnish houses and land sufficient for the whole mission family, if we will settle there; and to build school-houses and a church at his own expense; and have his people learn to keep the Sabbath, and sing, and pray to the God of America. The attachment of the king and queen to the brethren became strong. From a mistaken apprehension, that they had determined to go to Woahoo, and not return, both spent a sleepless night, and were much affected the next day. When the brethren called, the king said to them with tender interest, "Why you no stay here? We like you very much;—my people all like you. We want missionaries here, as well as the other islands." Being informed, that we intended to supply them with teachers, as soon as possible, they seemed satisfied, and became cheerful again. Such is their desire to learn to read, that they are willing to spend years in acquiring the art; and though their fondness for bathing and sleeping, comes in competition with the desire to learn, the brethren have often been amused to see them standing in the river, with their books in their hands, diligently repeating their lessons, b, l, a, bla, &c.

Tamoree's interpreter is an intelligent native, considerably advanced in years;—has been to the United States; is attached to Americans; and disposed to use his influence in our favor. He speaks English tolerably well, and will probably be a good interpreter for a preacher. He once dined in New-York with General Washington, who, learning that he was a native of the

island where capt. Cook was killed, gave him clothes, and showed him much kind attention. The condescension and generosity of Washington to this unlettered stranger, is worthy to be imitated by his successors, and thousands who revere his name.

Notices of the Island.

The brethren explored a considerable part of the island, and found it fertile and well watered. They sometimes rode on horse back. Brother Ruggles, attended by fifteen natives, was once pursued a considerable distance by three of the wild cattle, which are numerous in that island. Before he was overtaken, he reached the foot of a tree, which he had sought for refuge. The natives, with one voice, gave a loud and frightful shout, and the pursuers fled. The next day, the brethren, attended by one of the white men, and more than twenty natives, killed a large wild cow, which afforded a good supply of beef and tallow.

The inhabitants are generally poor, but hospitable. Through indolence, much of the excellent soil of that island, as well as the others, is uncultivated. Though the people have abolished their idols, they have not abandoned their vices. To the stranger, who enters their habitations of ignorance and depravity,—as a token of respect, the husband offers his wife; the father his daughter; and the brother his sister! When solemnly assured, that there is a God in heaven, who forbids and abhors such iniquity, they reply: "Other white men tell us this is right; but you are strange white men."

29. From the Atooischooner, which anchored in the bay yesterday, and came into the harbor to day, we received a present, principally from Tamoree and his wife, and Hoomehoome, consisting of about thirty mats, which are substituted for floors, carpets, ceilings, &c. One hundred *tapas*, or pieces of domestic cloth, made from the bark of a tree, and containing from six to nine square yards each; oranges, cocoa nuts, calabashes, spears, hogs, fans, fly-brushes, shells, pine-apples, &c. The schooner is freighted with a royal present, similar in kind, from Tamoree to Reho-reho. The king of Atooacknowledges the king of Owhyhee as his superior, and every year sends his schooner with a present, which has hitherto been kindly reciprocated.

Tamahamaha, before his death, made some demands on Tamoree for sandal wood; and Reho-reho has sent for him to go up to Owhyhee. Still Tamoree governs Atoo and Oneehow.

Mr. Whitney sent to Owhyhee.

July 1. To day we designated brother Whitney, as our representative to visit Owhyhee, and to comfort our brethren and sisters there by his presence and prayers, and by interesting intelligence and affectionate counsels; to consult them with regard to the expediency of taking a station at Atoo, before we can expect additional laborers from America; and to transact other important business.

Reasons for settling at Atoo.

Several reasons urge us to an early attention to the leeward islands; [that is, Atoo and Oneehow.]

1. The Atoo schooner will return soon, and the king will expect not only a definite answer, but the immediate presence of some of our number.

2. The people have opened their arms wide to receive us, and given an honorable and pressing invitation, and the king has begun to build us houses; and to prepare land for our accommodation.

3. Deference to the wishes of our patrons, particularly the benefactors of Hoomehoome, and the importance of rendering him every possible aid, at this time, seem to require it.

4. The fact that the inhabitants are now without any form of religion, and cannot long subsist without some form or other: and more than all,

5. They are ignorant of the laws of God, and perishing without the knowledge of the way of salvation. Such is the weight of these considerations, that if imperious duties do not prevent, no sacrifices on our part ought to hinder us from immediately laying the foundation of Christian institutions, and commencing the work of instruction, in Atoo.

Sabbath, 2. This morning at ten o'clock, our little congregation assembled as usual, and attended to the preaching of the Gospel from Rom. xiii, 12. "The night is far spent; the day is at hand. Let us therefore put off the works of darkness and put on the armor of light;" a subject which admits of an easy application to ourselves, and

those around us, in the present state of these islands.

3. *Monday.* This evening we have publicly observed the monthly concert. The Treasurer's address to the Boston Foreign Mission Society, delivered Jan. 1819, was read. The meeting was interesting to ourselves, and, we hope, will be followed with a blessing.

4. This day commemorates the birth of American Independence, which is generally celebrated here by American residents. Received a present from Mr. Allen this morning, that we might remember the day.

Happy would it be for our countrymen, if they did not too often make the commemoration of their liberty the means of increasing their bondage to sin, and their rejoicing in the blessings of peace the occasion of cherishing the spirit of war. We hope ever to remember with lively gratitude the abundant blessings bestowed on our country, and to rejoice in her happiness, and her ability to do good to the other nations of the earth.

About 500 natives have been employed to day to draw up one of their schooners upon dry land, for the purpose of coppering her. After breaking their cable repeatedly, they left her dismantled, and partly in the water, to renew the trial of their strength another day.

Regard of Joseph Banks for the Mission.

8. To day Joseph Banks, captain of the schooner, which is now hauled up to be coppered, came to us, and said in English, "I going to live with you now. Me want to learn to read." He desires very much to acquire the art of navigation, so that he can "take the sun," as he says, "and sail out of sight of land, and go to any part of the world." He has been to China, and is fully convinced of the superior intelligence of the whites. Before the death of Tamahamaha, he was satisfied that the taboos were unreasonable, and that idol worship was vain; and that the priests were ignorant men and unworthy of confidence; as they could show no authority for their rites, or instructions. He declared his opinion to Krimakoo, and to some other chiefs, that to break taboo would be "miti." He seems highly pleased with our design; and is desirous to avail himself early of some of the advantages which it proposes.

Our expectation of him is high. His influence in our favor, we believe, has been considerable. When any of the chiefs indulge the least apprehension, that we have come to take the islands, he is ready to interrogate them, in the language of good sense, "Where are their guns? If they come to fight for the islands, what will they do with their women?" The argument contained in these questions shows that female laborers may be useful, even in the newest missionary field.

Dance of the Natives.

This afternoon a multitude, probably composed of not less than 2000 people, was assembled to witness a dance, somewhat similar to that, which occupied the attention of an equal number at Kirooah, while we were anxiously waiting the result of our negociation. Five young females, with wreaths of green leaves upon their heads, their necks, their shoulders and ancles, with a large *tafa* curiously adjusted around their waists,—were the principal performers. Arranged in a line behind them, and decorated in a similar manner, stood fourteen men, as musicians, each drumming on a large stick of wood, held in his left hand, with a smaller held in his right;—singing and beating the time with a heavy stamp of the foot. Both the men and the women, as they played and danced, sung in concert a variety of songs, with respect to the "*Inoah*" (the man that eats with women;) "*Iweene*," the wife of Boka, the sister of the king, &c. &c.. They were all admirably exact in the time, and continued the dancing with great exertion, and almost without cessation, about two hours. One of the players was an old man, bred to this employment from his childhood. After the females had finished their dance, at the request of the governor this old man showed his dexterity in dancing a round or two. When the ring, composed of the crowd of spectators 10 or 15 in depth, sometimes becomes too small, the men and women in front are severely beaten with a heavy rod, to make them retire and enlarge the circle. This fact is worthy of notice, as it shows the disposition of the people; for they always take this indiscriminate beating in good part, and generally with a laugh.

Our desire was expressed to the governor, that the people might shortly learn better things, and employ their

voices in nobler songs. He also expressed his desire, that we might learn their language more perfectly, and be able more early to teach him and the people what they ought to know.

Docility of the Natives.

Sabbath, 9. To day our attention has been directed to the words spoken by John. "Behold the Lamb of God, which taketh away the sin of the world." After the blessing, *Boka*, capt. J. Banks, and an officer of the guard at the fort, tarried of their own accord, desirous to be instructed more fully in the subject of the sermon, and in the religion of the Bible. *Honooree* assisted as interpreter in telling them, that Christ died for their sins, and in explaining the principal points of the discourse. They seemed much interested; and *Boka* said in his own language, "I should like to know all about it. I must learn your language, and then I can read it." Being asked by one of us, if he wished to be instructed every day, and to have a portion of the Bible daily read and explained, he replied, "*miti*." Capt. J. Banks said, "Tamahamaha wanted to know all about it." He was present when that unenlightened heathen ruler was lying on his dying couch, and heard him very earnestly request an American gentleman attending him, to tell him plainly about the religion of the Bible, and the Christian's God. But this young native says with tender interest, "He no say any thing about it." This is an unquestionable fact. We are ready to censure such an inexcusable neglect of a most important duty; but before we are able to speak, we see that the censure falls upon the tardy zeal of the Christian church, which has slumbered so long, since these islands have been accessible.

10. This morning presented *Boka* a copy of the Scriptures, and read to him and his train the account of the creation. They listened with great attention. We have hitherto attended less to his instruction than we meant to do, because one of the white residents, soon after our arrival, engaged in teaching him. But now the way is open, and we intend to instruct him every day, both in the art of reading, and in the knowledge of the Scriptures. This we have the more encouragement to do, as he has already received baptism, since the death of Tamahamaha, by the chaplain of a French ship, which touched at

the islands. His brother also, *Krimakoo*, or Billy Pitt, received baptism by the same hands. It is to be noticed also, that their mother, a woman of high rank, who died before Tamahamaha, being greatly distressed on her death bed, was baptized in the name of the Lord Jesus, and died exclaiming, "*miti, miti, nooe nooe miti!*"

12. This morning the governor, and one of the residents, hearing that we expected to give ten dollars a month for the temporary use of an old house, engaged that we should have nothing to pay. Mr. Bingham read to them and others, at the governor's house, the accounts of Christ's first and second coming;—the first paragraph of the sermon on the mount; and the last of the 25th of Matthew, which passages were interpreted by *Honooree*. *Boka* was particularly interested, and when the reading was through, said "*Pauloah miti*," (it is all good.) Both he and his wife requested that Mr. and Mrs. B. should come every day and teach them to read.

Letters from Kirooah.

Put on board the *Neo*, now about to sail for Owhyhee, a packet of letters for our friends there. Shortly after, a canoe arrived with letters from these friends, accompanied by orders from Reho-reho, that they should be publicly read. The bearer first put them into the hands of *Boka*, who summoned us, and all the white residents, to assemble at his house to hear them. When the whites and the chiefs were assembled, the door being shut, and an officer of the guard standing by with a spear, *Boka* very gravely put the letters into the hands of Mr. Bingham to be read, who finding them to be private letters from our friends, instead of public orders from the king, declined reading them publicly, except what related to the particular request of *Krimakoo*, to have some of us go and instruct him and his family; his engagement to furnish Dr. Holman with a house at Mowee, and his promise to support one, who should consent to live with him at Toeagh bay, where we first set foot on land. To prevent needless offence, and groundless suspicion, it was afterwards concluded to be best to read the whole to the governor.

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In earnest the rudiments of the English language, under the particular instruction of Mrs. Bingham.

State of the Mission at Kirooah.

14. To day the Atooí schooner returned from Owhyhee with Mr. Whitney and William Tennooe, passengers. Mr. Thurston teaches an interesting school, composed of the king, two of his wives, his brother a pleasant lad about eight years of age, and two young men the stewards of the king's family: he is assisted by the persevering and kind exertions of Thomas Hopoo. Both the teachers seemed to have gained the affection, and secured the confidence of their charge. Dr. Holman attends to the instruction of John Adams, and a son of Mr. Young, and another favorite native boy. The king begins to read intelligibly in the New Testament, and four of the others in the plainest reading lessons of Webster's spelling book. The king's little brother spells words of four syllables. The king objects to our teaching the common people to read, before he has himself become master of the art; but says we may teach chiefs, and the children of white men, of whom there are probably a hundred in Hanaroorah. Thomas has received a valuable tract of land from the king, who has built for him a house near his own, where Thomas has his father and his brother, with whom he lives and prays, laboring to bring them and others to the feet of his crucified Redeemer.

Mr. Thurston usually preaches on the Sabbath to a small circle at his own house. Last Sabbath he preached in the school room at the king's sleeping house, for the particular benefit of his pupils. "I have a message from God unto thee," was the theme from which he addressed them, while Thomas Hopoo interpreted.

The seed thus diligently scattered on the different islands, and matured by the prayers of the church, will, in God's own time, spring up, and yield an exuberant harvest to his own glory.

Birth of a son.

Sabbath, 16. Public worship as usual at ten o'clock this morning.

The journal notices, with much gratitude, the birth of a son to Mr. and Mrs. Loomis, which took place on the afternoon of this day. The mission family looked forward to the

confinement of Mrs. L. with considerable anxiety, as they had relinquished the expectation of having the assistance of Dr. Holman. On the 15th, the L'Aigle returned to the island, having been detained a second time, by unexpected success in whaling. Capt. Starbuck came on shore to obtain time for setting a boiler, in place of one which had been broken. At the request of Mr. Bingham, he cheerfully consented that his surgeon, Dr. Williams, should reside with the mission family a few days; and, in the mean time, he would cruise in the neighborhood of the island, and call again. To this arrangement the doctor kindly assented; and the very next day his services were needed. The journal seems to imply, though it does not expressly assert, that the captain delayed his voyage, by cruising near the island, solely to comply with the request of the missionaries. If so, this was an instance of great generosity; and, in any view of the subject, it was a particular kindness, on the part of the captain and his surgeon, as well as a remarkable interposition of Providence.

Assignment of places to labor.

17. Spent some hours to day in mutual consultation, on the subject of dividing our labors. Krimakoo appears to be in earnest, that some one of us should devote our attention to him and his family. The brethren at Owhyhee are decidedly of opinion, that he ought to be gratified. He has distinguished himself by his friendship to the whites, and by his attention to the mission. He has been baptized by a French chaplain, but needs to be taught the way of Christ. The call at Atooí is so loud and impressive, "Come over and help us," that we cannot quietly turn aside from it; and yet there is work for all, and more than all, in this village. We are exceedingly pressed with the subject. We want more missionaries; and, notwithstanding the groundless apprehension of the government, that missionaries may be dangerous, we would gladly hail a number equal to our own of additional laborers, if they could arrive to morrow. We look upward for divine guidance, and commit our way to Him who hath said, *If any man lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.* We united in a prayer meeting this evening on the

subject, and defer our decision for further deliberation.

18. To day we have resumed the subject which has for some weeks occupied much of our thoughts, and again bending the knee of supplication for divine grace to elevate our minds, to give us clear and comprehensive views of the subject, the prominent facts and probable consequences connected with it; to remove from our hearts all private feeling, which might come in competition with our duty;—we again committed ourselves to the disposal of the great Head of the Church.

After the most full and free investigation, we were all united in the opinion, that we ought to listen to the call both from Atooii and Toeagh; and to our mutual satisfaction, painful as is the thought of such a separation; we decided that it is the duty of brothers Whitney and Ruggles and their wives to proceed to Atooii,—to labor there while the field is open,—and thus wait for additional laborers: also, that brother Loomis should go, for a season, as a teacher to Toeagh. Nathan Chamberlain will accompany the brethren to Atooii, and Daniel Chamberlain will be placed under the care of brother Thurston at Kirooah.

19. Put on board the Atooii schooner most of Messrs. Whitney and Ruggles' baggage, to be sent to day, with letters to Hoomehoome, announcing our prompt and cheerful compliance with the request of his father and himself; acknowledging their kind attention; explaining our design; and bespeaking the continuance of their favors.

The brethren intend to proceed in the Levant shortly; as she will touch at Atooii on her way to China and America.

Here closes the public journal of the mission, so far as it was sent home by the Levant. The Clarion left Woahoo about the 20th of September, two months later, and forwarded mercantile letters of that date, by the last ship from Canton. It is presumed, that the captain had letters, and a continued journal from the missionaries, which he will keep in his possession till he arrives in this country.

In that part of the journal, which was published in our number for April, the following errors need correction.

Page 114, col. 1, line 13, for *southern* read *northern*.

P. 117, col. 1, line 4, for *doings* read *design*.

The first of these was an error of the press; the other, an error of the transcriber. They will be corrected in the second edition.

EXTRACTS FROM MRS. THURSTON'S JOURNAL.

We have been favored with the perusal of Mrs. Thurston's private journal, kept during the voyage, and at Kirooah down to July 10th. It was sent home for the satisfaction of her father, and other relatives. We select a few passages by permission; and pronounce the whole to be highly creditable to the writer as a Christian, and the wife of a missionary.

Jan. 16, 1820. I often think of home, and the many dear friends I have left behind. The idea that I shall see you no more in this world, sometimes rushes upon my mind and almost overpowers me. But a few moments reflection upon the object, in which I am engaged, enables me cheerfully to forego the pleasure of your society and the expectation of seeing you again. But, O shall I meet you in yonder bright world above, where separation, sorrow, and sin, shall be known no more. My dear father and [Here she mentions the names of twelve brothers, and sisters, and brothers-in-law.] (I love to repeat your names,) you are all the professed followers of Christ. Do you indeed possess his spirit? Is every name here mentioned registered in the Lamb's book of life? O the happiness, —could we all at last meet before the throne of God—meet our dear mother, and all pious friends, and all the redeemed of the Lord, and unite in one harmonious song, *Worthy is the Lamb that was slain, and has redeemed us to God by his blood.* But where are A— and S—? Beloved friends, I think of you much with the tenderest affection and solicitude: and if God will hear and answer my prayers on your behalf, you will be gathered into the fold of Jesus. My dear brother, I shall not soon forget the emotions I felt, when I last separated from you. I followed you away with a tearful eye, and when I could see you no more, I returned to weep. These were tears of tenderness and anxiety. Again they flow afresh. Again I tenderly urge to be wise that dear brother, for whom a mother felt so much; for whom she wept; for whom she prayed.

The following extracts commence at the time the Thaddeus was sailing along the west

side of Owhyhee, after the first intelligence from the island.

March 31. At four this morning, the captain sent ashore, with an invitation for *Krimakoo*, the principal chief of the islands, and his wife to come on board. At two o'clock in the afternoon the boat returned. Brother Ruggles and Thomas, who accompanied it, brought new intelligence. They visited one of the Moreeahs; saw its walls and temples in ruins; saw the ashes of idols, and the bones of human victims, which had been offered in sacrifice to their gods. Since the king's death, which was on May 8, 1819, there has been war in Owhyhee. It was occasioned by abolishing the custom of men and women eating separately. *Krimakoo*, in favor of having the custom abolished, fought against a superior force and proved victorious. About one hundred fell in battle; many more were wounded. Even women presented themselves on both sides, and took an active part in the field of slaughter.

All is now tranquil throughout the islands. The two brethren made an interesting visit to the queen, who kindly sent some fresh fish to the females on board. *Krimakoo* was not at home. He is expected in the morning.

Visit from the natives.

April 1. Several of the canoes arrived this morning filled with the natives of both sexes. The women generally wear a square piece of cloth wrapped around them. They sometimes wear a piece over their shoulders, similar to a shawl; but most commonly go without it. Neither the men nor women wear any covering on their heads. There is so much novelty in seeing white females and children, that we are viewed with a great deal of interest. As I was looking out at the cabin window, to see a canoe filled with chattering natives, with animated countenances they approached and gave me a plantain. In return I handed them a biscuit. "*Miti wihena*" was the reply; that is, *good woman*. I then threw out several biscuits for the *wihenas*. Two of the number with great avidity snatched them from off the water, and again repeated, *Miti wihena*.

About ten o'clock, some of the greatest characters of the isles arrived. *Krimakoo* first came on board, dressed in the manner, and appearing with the

dignity, of an American gentleman. He was introduced to brother Bingham and Mr. Thurston, with whom he shook hands in a most cordial manner. He then turned to the ladies, to whom, while yet at a distance, he respectfully bowed, then came near and presented to each his hand. Four women followed;—two queens, widows of the late *Tamahamaha*, and *Krimakoo's* two wives. They each very affectionately presented us with their left hands, and took seats with us.

I should like to describe to you their dress and appearance. The first queen, whose weight is about four hundred and fifty, appeared in a calico gown; but after a little time had elapsed it was thrown off, and her remaining dress consisted of a striped gingham shirt, with ten thicknesses of native cloth wound twice around her. The other queen nearly as large, had on a velvet gown trimmed round the bottom with gold lace; a pretty wreath of yellow feathers round her head, two strings of beads on her neck, and two rings on her fingers. One of the other women had on a white shirt,—some native cloth of most beautiful colors, red and yellow, wound around her, and a yellow wreath round her head. The other had a rich gown, partly silk.* They had most elegant fly brushes made of feathers, with handles of whalebone and turtle shell, composed of many hundred pieces. What I have mentioned was every article about them. Every one of them had scars on their faces, where they had tortured themselves with hot irons, at the death of friends. But a short time elapsed before they became tired of their seats. One of them arose and sat down on the floor. Matrasses were then brought, and laid down, on which they reclined in their own way. *Krimakoo* dined with our family. The women declined. After we arose, they sat down, and had their own provision brought on,—raw fish and poe. They soon dropped knives and forks, making use of their fingers as substitutes.

* These rich articles, and others to a vast amount in quantity and value, were amassed by the late king and his chiefs, in consequence of trading with Europeans and Americans. Many of the most valuable articles were received as presents from sea captains, who obtained cargoes of sandal wood at the islands. *Tamahamaha* had laid up, in his large stone warehouses, many specimens of elegant broadcloth, silk, military dresses, &c. &c. beside the common articles of hardware, cloth, &c.

Editor.

April 2. This has been a Sabbath such as I never before witnessed. While we assembled to call on our Heavenly Father, we were surrounded by fellow-beings, who were ignorant of a Sabbath, of a God, and of that eternal state of retribution, to which they are hastening. *Krimakoo*, the four women, and their numerous train came on board about noon. In the afternoon, brother Bingham preached on deck from these words of Isaiah; *And the isles shall wait for His law.* The natives were still and attentive, though, with the exception of *Krimakoo*, they did not understand a word that was uttered. After services were over, the queens made many inquiries of our native youths respecting our worship,—what had been said, &c. After it was explained to them, they said it was all very good, but they could not understand it; and expressed a desire to learn to read, that they might from the Bible gain some knowledge of the great God.

April 4. This morning the vessel anchored. The queen* assumed a new appearance. In addition to her white dress, (which had been made for her by the female missionaries,) her person was decorated with a lace cap, having on it a wreath of roses, and a lace half-handkerchief, in the square of which was a most elegant sprig of various colors. These were presents from some American. When she went ashore, she was received by hundreds with a shout. She was accompanied by the captain, Mr. Bingham, Mr. Thurston, and Thomas Hopoo.

At the date of the next extract, Mrs. T. had resided about three weeks at *Kirooah*.

Excursion from the village.

May 6. Yesterday Mr. Thurston and myself took an excursion back upon the mountain. Our most important object was to make some discoveries respecting water. Having here neither roads, nor any means of conveyance, soon after breakfast we commenced our walk. We had a foot path so narrow, as to render it difficult to walk

*It is presumed that *Kaamanoo*, the most honored widow of *Tamahamaha*, is here intended. She seems to be the most universally popular person on the islands; and has had great influence for many years. Foreigners always speak well of her. *Editor.*

abreast at all, and much of the way impossible. Were I to attempt a comparison, I should point you to the top of a stone wall, and tell you, that thus rugged was Lucy's path. To say that I went six miles out and back again the same day, (in doing which I battered a good pair of boots through the toes,) will give you some idea of my health and the roughness of the way. We found the people most kind and friendly. One man, after giving us as much sugar cane at his own door as we wished, accompanied us several miles, carrying more for our use. At the end of our walk, we met with a few blackberries. When these were gathered for us, the children were sent away. After returning back one or two miles, they came running after us, ten or twelve in number, each bringing a leaf of berries. Thus we were plentifully supplied. Nor would they allow us to carry the berries, our umbrella, indispensable, &c. ourselves. To do this their kindness led them to accompany us even down to our own door.

But while I was pleased with their kindness, I pitied their condition. The doors of their little huts obliged them to stoop half down to enter them. I looked into several of these. Wretchedness! wretchedness! How can fellow-beings thus live? Yet from these miserable abodes the little children crawl out active and sprightly as children in America. While running by our sides, sporting as they went, those dear children, who are far away, were often brought to my mind.

Faithful labors of Thomas Hopoo.

June 18. Thomas Hopoo appears tenderly interested for his father's family.* Soon after our arrival, he had them removed from another part of the island to this place. Every night and morning he reads the Bible, and prays with them in their own language. They observe the Sabbath. Thomas is very active, faithful, and persevering. The king is pleased with what he says on the subject of religion; and has himself

*It is one of the most interesting facts relating to this mission, that Thomas should have found his father living, and desirous to receive religious instruction; and that he himself should be so zealous and faithful in the discharge of his duty. How does this zeal reprove the sluggishness of lukewarm Christians. *Editor.*

said, that Jehovah shall be his God. One of his men, formerly a priest, is serious; he prays, and wishes to be instructed. Once, he says, he was poor, having no god, (alluding to the destruction of his idols;) but now he is rich; and he expresses a wish to erect, on his own lands, a house for the worship of the great Jehovah.

Mr. Thurston has a pleasant school, to which he has devoted two hours in the forenoon, and two in the afternoon. It consists of the king, his little brother seven years old, who is to be his successor, two of the queens, and two of the king's men.

Disposition of the Natives.

July 1. The curiosity of the people has quite subsided. For three weeks after we came ashore our house was constantly surrounded; our door and windows filed. From sunrise till dark, there were thirty or forty, at least; sometimes eighty or a hundred. For the sake of solitude, I one day went out, at a little distance from the house, and seated myself beneath a shade. In five minutes I was surrounded by seventy. Sister Holman and myself seemed to be the objects of curiosity; for whenever we walked out, the crowd followed, and the house was left solitary. In walking I sometimes could not forbear smiling to see the efforts they would make in running forward and then taking a stand, so that they might have a full view of our faces. They uniformly appear kind and friendly. Some of the females come in to see us daily. One affectionate mother, in particular, shows an ardent friendship by frequently embracing me in her arms, and *joining noses*, the most endearing salutation among this people. One of the queens, who is learning to read, is to me the most interesting female I have seen. She seems to me most like a sister; is very affectionate and kind. O, I long to have her become a Christian sister.

Close of the Journal in form of a Letter.

Sabbath, 9. My dear friends, I do rejoice that I have been brought to this heathen land. The animating hope, that the standard of the cross will here be erected, cheers my heart, and reconciles me to a life of privations and trials. To day a little precious meeting was held at the king's. Mr. Thurston, for

the first time, preached through the medium of an interpreter. The words of the text were, *I have a message from God unto thee.* The king and his family listened with attention; and, when they were brought before the throne of everlasting mercy, they presented themselves on their knees.

The kindness of my friends often excite in my heart sensations tender and grateful. Think not a final farewell to the much loved land of my nativity, has made me forgetful of home, or diminished my attachment to friends. No: a voyage of eighteen thousand miles, and a situation among strangers in a strange land, serve to draw more closely those tender ties, which unite my heart to theirs. Away in this land of darkness, cut off from cultivated society, I shall rank letters from America among my highest sources of happiness. Let me then have large communications. I shall enter into your concerns with a lively interest. With feelings of unutterable tenderness I think of my dear father. You, who are situated with him, and near him, will be the solace of his declining years;—a privilege denied to Lucy. But the feelings of filial affection and gratitude will ever glow in my breast, and excite ardent desires, that the evening of his days may be peaceful and happy.

Much love to my dear brothers and sisters. They will be mindful of the great object for which they were brought into existence; they will train up their children for usefulness and for God. I often think what a comfort Mary would be, were she with me.

I shall confidently expect letters from her, from Delia, and the other children. Little Daniel Chamberlain will soon be committed to our care; a lovely child.

My dear friends, when you hear that Lucy is comfortably situated on heathen shores, and learn the interesting state of these islands, and the prospects of usefulness which are every week increasing, you *will rejoice* that God has sent me to this place: you will daily intercede with Jesus on our behalf: you will invoke the influence of the Holy Spirit on this whole nation lying in wickedness: you will make the cause, to which we have devoted ourselves, your own.

Farewell, my dear friends, farewell.
Shall me meet in heaven?

Kirooah, July 10, 1820.

MISSION IN CEYLON.

JOINT LETTER OF THE MISSIONARIES.

A LETTER has recently come to hand, signed by all the missionaries in Ceylon, and dated Oct. 30, 1820, containing the unwelcome intelligence that Mr. Garrett, (who it will be recollectcd, had arrived there in the August preceding, and was designed to be employed in the service of the mission, as a printer,) would not be permitted to reside on the island; as he had received peremptory orders from the government to take his final departure within three months, which period would expire on the 24th of November. As the letter, and the documents to which it refers, are too long to be admitted into our pages without abridgment, we shall be under the necessity of giving only the material facts and circumstances of the case.

On the arrival of Mr. Garrett, the missionaries made a communication to government, soliciting permission for him to reside with them. The communication was made through the kind agency of the Hon. and Rev. Dr. Twisleton, archdeacon of Colombo. Sir Edward Barnes, the Lieutenant Governor, did not grant the petition; but immediately caused an official order to be delivered to Mr. Garrett, the tenor of which has been stated.

The missionaries then drew up a formal and very cogent memorial, in which they represented to the government the inoffensive nature of the mission; its total disconnection with any worldly interests; the patronage with which it was at first received by the constituted authorities of the island; the favorable opinion respecting it, expressed by Sir Robert Brownrigg, just as he was leaving the government, after the mission had been established more than three years in Jaffna; the facilities, which were generously afforded by government, at the first settlement of the mission in that district; the extent of their missionary operations, particularly in superintending and supporting schools; the utility of a printing establishment in the process of instructing the heathen; and, what was directly to the point, the assurance given by the governor, so long ago as June 1816, that a printing press might be established by the missionaries, on the presumption that they would make no improper use of it, and with the reservation, that it must be considered as subject to the censorship of government. They urged further,

that the whole preparation for a printing establishment was made in consequence of this express assurance of the government, officially made known; that types had been procured for printing English and Tamul, a press had been sent from America, and now a printer had arrived.

They earnestly requested, therefore, that the order for the departure of Mr. Garrett might be rescinded; and the memorial closes by expressing the belief, that "the Honorable the Lieutenant Governor will not without reluctance shut the ports of this island, so long free of access to the teachers of our divine religion, against a Christian missionary though a foreigner."

In reply to this memorial the Lieutenant Governor states, that from his first arrival in Ceylon he has felt extremely averse to the admission of any foreign missionaries into that island; that the British government is making laudable efforts for the diffusion of Christianity throughout the colonies; and that he does not see the necessity of any foreign aid whatever, in carrying on the great moral design in view.

He then introduces a subject, which is very frequently adverted to, and very little understood. On this account we shall give the paragraph entire, with the answer of the missionaries.

"THE means we possess in our own country, for the conversion of our heathen subjects to Christianity, are, in the Lieutenant Governor's opinion, fully adequate to all purposes; and when he considers the vast and extensive regions of the American continent, many of the populous tribes of which are to this hour in all the darkness of heathen barbarism, he cannot but think that your pious labors might be far more advantageously exerted in their cause, than in that of a people already subsisting under a Christian government, who feel that their moral interest is an object of its constant care, and that it is at this moment most anxiously engaged in the important task of inculcating a knowledge of the Christian faith among them, on the most liberal and enlightened scale."

The Lieut. Gov. adds, that if the present establishment of Church Missionaries are proved to be insufficient in point of numbers, he is persuaded that time will remove the difficulty; especially as the Wesleyan missionaries are increasing, to whom, next to the

regularly ordained missionaries of the Church of England, he would prefer committing the task of converting the natives of Ceylon to Christianity.

Under these circumstances, while he regrets the necessity, which forces him to act in opposition to the prayer of the missionaries, he feels compelled to adhere to his original resolution in regard to Mr. Garrett, and trusts that no time will be lost in making arrangements for his departure within the time limited.

This document is dated at the chief secretary's office, Colombo, Sept. 22d. The tenor of it was different from what the missionaries had hoped it would be. The reasons, why they thought it their duty to make a third communication, are thus stated in their joint letter to Dr. Worcester.

"As it was impracticable for Mr. Garrett to proceed directly to America from this island, and as the rainy season would commence before he could with convenience make arrangements to proceed to any of the principal ports in India, we thought it expedient to request, that the time specified for his departure might be extended two months; and that he might be permitted to remain with us as a visitor, till the heavy rains should be over. At the same time, as it appeared to us that his Honor, the Lieutenant Governor, had some misapprehensions relative to the views and motives, which influenced the Board to send missionaries to the eastern world, we could not, in justice to ourselves and to the missionary cause, forbear to make another communication. We wished him to be informed, that the subjects mentioned in his answer to our memorial, and on which he founds his objection to the American mission, had been most attentively examined by us, before we embarked in our present undertaking."

The communication here referred to was inclosed to the Rev. Dr. Twisleton, on the 11th of October, to be by him laid before the Lieutenant Governor. It begins by stating the pressing reasons for a suspension of the order for Mr. Garrett's departure, until the rains may be somewhat abated. In asking this favor, the missionaries 'hope not to be thought presumptuous, inasmuch as the temporary residence, in a private capacity, of any subject of a friendly power, is not only allow-

ed, but often, for trade and other purposes, encouraged by the government of every Christian nation.'

The missionaries then enter upon a discussion, which well deserves the attention not only of Sir Edward Barnes, but of every person, who doubts whether it is the duty of Christians in America to send the Gospel, wherever it is needed in the eastern continent. We give this part of their second memorial without abridgment.

"The undersigned the American missionaries hope likewise to be excused, while, in consequence of their earnest desire to have the full approbation of government to their object, they beg leave to state to the Honorable the Lieutenant Governor, (without any reference to the subject of their memorial, which they consider as finally disposed of) the principles upon which this mission was established and has been supported. They feel bound to do this, not only in justice to themselves, but to their worthy patrons in America and in Ceylon. If these principles are not defensible, then a mistaken desire to do good has influenced both them and their patrons, an injudicious policy has induced the government to give them countenance, and the mission ought to be abandoned.

"They are not altogether surprised to learn, that in the opinion of the Honorable the Lieutenant Governor, their labors might be more profitably employed among the heathen tribes of the American continent, as this is an opinion not unfrequently advanced. Those, who judge in this manner, do not however commonly reflect, that the Aborigines of North America, (for to no others in America can the missionary have safe access,) are few in number, and scattered over a vast forest;—that they speak more than 50 different and difficult tongues, and have no written language;—that they live by the chase, and pursue a wandering life, which renders it almost impossible to bring them under the influence of Christian instruction. Without adverting to the other particulars;—that their population is thin and scattered may be understood, when it is known, that within the extensive limits of the United States, including all the new and large territories west of the Mississippi, some of which are almost without a white inhabitant, the whole number of Indians, by the best calculations, is but 175,000; or

something less than the commonly allowed population of the Jaffna district; and that while this district may almost be compassed by a traveller in one day, that part of the United States occupied by the Indians, is more than 6000 miles in circumference; and if we stretch across the continent, including an additional Indian territory larger than British India, we increase the population but 80,000; so that, in an extent of country larger than all Europe, there is little more than one fourth as many native inhabitants, as in the single town of Calcutta. This circumstance, that one may find a million of natives in Asia to a thousand in America, is thought to be no small reason for preferring the former for extensive missionary operations.

The undersigned are however happy to adopt the sentiments of the Honorable the Lieutenant Governor, with regard to the importance of great efforts to communicate the blessings of civilization and Christianity, to the numerous tribes on the American continent; and they do feel that much guilt attaches to American Christians for their remissness in this great work. But they have much pleasure in stating, that efforts are now making for this object as great, according to the population of these tribes, as are made in almost any part of the world; and greater, in proportion of forty to one, than are made at this moment, in British India. In addition to what is done by several other societies, that society alone, which supports the mission in Ceylon, has already four considerable establishments, for instructing the Indians, not only in literature and religion, but in husbandry and the mechanic arts. Connected with these establishments are no less than seven ordained missionaries, besides various assistants; and, what is very unusual, they are liberally patronized by the American government. If we extend our views still farther, and embrace not only the whole western continent, but all its islands, we shall find, that America, with about one sixteenth part of the heathen population of the globe, has within its limits, including the Wesleyan and Moravian missionaries in the West Indies, and the Moravians in Greenland and Labrador, more than one half of the missionaries in the world. It has, therefore, in view of the peculiar difficulties which missions have to contend with in America, and the disproportion of its heathen population to that of some other parts

of the world, been deemed proper, by some benevolent societies in the United States, to extend their efforts abroad. Establishments have consequently been made in the Burman empire, on this island, and at Bombay. A large mission has lately been fitted out for the Sandwich Islands, and some missionaries have been sent to Palestine. The British possessions in the East have been thought peculiarly eligible for missionary stations; for though their native subjects are not in "all the darkness of heathen barbarism," and though they "are already subsisting under a Christian government who feel that their moral interest is a subject of its constant care," yet they are still heathens, and need to be instructed in Christianity. These circumstances have been considered as affording so many facilities and powerful reasons for the introduction of missionaries among them. Indeed, as few countries under independent heathen governments, are at all accessible to missionaries, it is matter of devout acknowledgment to the Great Disposer of events, that a Protestant Christian power has extended its empire so far as to open the door for the introduction of Christian light and knowledge to many millions, on whom the day spring from on high hath not yet dawned.

"The reasons more particularly, which led to the establishment of the American mission in Ceylon, were the small number of missionaries on the island, at the time the mission was formed, and the friendly disposition of government. At the time the American missionaries arrived, there were but five Wesleyan missionaries on the island—one Baptist missionary, and not one of the present number of missionaries of the established church. Indeed, there were then but two regularly ordained missionaries of the church of England, on this side the Cape of Good Hope; though the undersigned are happy to know, that their number has since very much increased. The friendly disposition of government was particularly manifest, in the very kind invitation given to the Rev. Mr. Newell, (an American missionary now settled at Bombay, who visited the island before the present mission was formed,) not only by several of the most respectable gentlemen in the ecclesiastical and civil service, but by his Excellency himself, to take up his residence on the island. As Mr. Newell did not remain, he re-

presented these things to his patrons, that others might be sent out. Among the particulars in his communications he stated, that "His Excellency Governor Brownrigg has been pleased to say, that he is authorized by the *Secretary of State for the Colonies* to encourage the efforts of all *respectable ministers*." It was very much in consequence of this encouragement, that the mission to Ceylon was undertaken; and it is in view of considerations similar to the above mentioned, that it continues to be supported."

The missionaries proceed to represent to the Lieutenant Governor, that while they rejoice in the means possessed by Great Britain for converting the heathen to Christianity, and are thankful that so many means are brought into operation; and while they witness with peculiar pleasure the efforts of the Church Missionary Society and of other institutions in the established church, they cannot but think, that the circumstances of the case are such as to render it proper for American Christians, to offer a helping hand, "in a work where all the distinctions of sect and country are merged in the heavenly desire of doing good." They adopt this principle the more readily, as it is avowed by the most distinguished members of the British and *Foreign Bible Society*, whose very name implies that its operations are not confined to one country.

The subject of Episcopal ordination they treat with delicacy and propriety, and take the liberty to suggest, that the greatest proportion of the missionaries employed, both by the Church Missionary Society, and the Society for promoting Christian Knowledge, supported almost exclusively by members of the establishment, are not only foreigners, but such as have not received ordination in the English church. If there were a supply of missionaries from the establishment, there would be no need of others; but, since to give even the native subjects of Great Britain in India the same advantages for religious instruction, as are enjoyed by the people of England and Wales, would require not less than fifty thousand missionaries, they express the fear that much time will elapse, and many generations go down to the grave, before an adequate supply can be obtained; and "they would hope that, however they may fall below those, with whom they do not pretend to compare themselves, they may be allowed

the privilege of being humble coadjutors in a work, which is very dear to their hearts."

The official answer to this memorial stated, that the Lieutenant Governor declined making any alteration in the period fixed for Mr. Garrett's residence, and found it impossible to enter into the other parts of the document. As he had already disclosed his sentiments on the subject generally, he only added, that he saw no reason for changing them.

The missionaries close the account, which they had given of this transaction, with the following remarks.

"Whatever view we take of the course, which the Lieutenant Governor has seen fit to pursue on this subject, we cannot but consider it a cause of deep affliction. The consequences, as they affect Mr. Garrett, are in various respects of a serious nature. The benevolent designs of the Board for the extension and perpetuity of their mission on this island, must be in a considerable degree frustrated; and we, just at the moment when we are beginning to feel the want of the Scriptures, and other books in the Tamul language, must see a missionary printer ordered from the island, for no other reason than that he is a foreigner. Under these circumstances it is our consolation, that all hearts are in the hands of Him, who sitteth King on the holy hill of Zion, and that he will overrule all events, even the one we now deplore, for the advancement of his kingdom."

After some other suitable reflections, the missionaries state the result of their counsels, with respect to Mr. Garrett's destination, as follows:

"It is at present doubtful what course will be best for us to pursue in regard to Mr. Garrett. It is his intention to proceed to Negapatam, a small port on the Coromandel coast, a short distance from this place. He will probably reside with our very kind friend and brother, Mr. Squance, a Wesleyan missionary at that place, till we can make further arrangements. We have written to our brethren at Bombay, on the subject; and we may possibly think it expedient for Mr. Garrett to go to that station. If not, and if there be no prospect of his being permitted to join our mission in this district at a future time, we think we have a plain indication of Providence, that Mr. Garrett,

in connection with one or two of our number, should form a new station on the Coromandel coast. You will have learnt from our last letter, that we have for some time past had the subject of extending our mission in contemplation. We have made some inquiries with reference to this object; and nothing prevents our entering upon it but the want of funds. We hope that, before we are obliged to act upon this subject, the path of duty will be made plain. It is desirable, that we should know the views of the committee, as soon as it is practicable for you to communicate them to us."

The Missionaries regret that a letter from the Corresponding Secretary had, in one instance, been delayed two years and three months before it came to their hands; and, in another, a letter had not been received, though written two years before the time when they were lamenting its failure. These facts account for the dearth of intelligence, which they so sensibly experienced in the years 1818 and 1819. "Our need of counsel and direction in our work," say they, addressing the Corresponding Secretary, "and the refreshing influence of your communications upon our hearts, render it exceedingly desirable, that you should favor us with letters, as frequently as is consistent with your more important duties."

After noticing various other topics the letter proceeds as follows:

"We received by brother Garrett three boxes of English Bibles, which, as we learn, are a donation from the American Bible Society. We wish to express through you, our warmest thanks to the Society, for this fruit of their liberality, and we hope that the blessing of some in this benighted land, who are ready to perish, will come upon them. As we have but few opportunities of distributing English Bibles, except to the children in our boarding schools, we have now a full supply. It would be a source of rejoicing to us, could we make the same remark concerning Bibles in the Tamul language. But of these we are almost destitute. Consequently, we have looked forward with pleasure to the time, when we should have a printing establishment connected with our mission. In view of the present state of the people, and the number of missionaries laboring among them, an edition both of the Old

and New Testament is much needed. The Tamul Old Testament is nearly out of print; and we presume there are not more than a dozen copies in the whole district. The Secretary of the sub-committee of the Colombo Bible Society in Jaffnapatam has recently ordered a few, and the only remaining copies, that are for sale at Tranquebar. The version of the Old Testament now in use contains many errors; on this account it is not desirable, that another edition should be printed, until the version has been corrected. For two years past it has been in a course of revision by the Rev. Mr. Rhenius and others; and the Bible Society at Madras is now printing the revised copy. There are several versions of the New Testament now in circulation; but as they are all nearly out of print, we cannot obtain a supply. We have not a sufficient number to furnish even the boarding schools at our stations. We cannot spare a single copy for the use of our common schools, and are scarcely able to *lend*, much less to *give*, copies to those persons, who occasionally manifest a willingness to read them. You will therefore perceive, that we greatly need a supply both of Old and New Testaments. As our plans for printing must be suspended, we have our attention directed to the edition now in press at Madras. Should the American Bible Society furnish us with the requisite means for obtaining from that place a present supply of Bibles, they would render essential service to our mission."

"The members of the Colombo Bible Society act also in the capacity of a Tract Society. But as the funds for the distribution of tracts are small, the publications of the Society have hitherto been confined principally to tracts in the Cingalese language. We feel the want of a few well written tracts adapted to the state of the people; and we consider it to be a duty, which we owe, not only to the natives around us, but to the members of the New England and the New York Tract Society, to suggest, whether they could not well promote the object of their Societies, by making a donation for the purpose of publishing a few tracts in the Tamul language, for the use of the mission. We could get tracts either at Colombo, or at Madras; and it would be highly gratifying to our feelings, to be laid under obligations to the members of these societies for increasing the

means of our usefulness among the natives.

"The list of names for children to be educated in our families has been received; and a part of them given to children now under a course of instruction, at our several stations. It is important that we should distinctly state to you, the difficulties we feel on the subject of educating children. Comparing the expenditures for schools, with the sum appropriated by the Treasurer to that subject, we perceive that the school fund is *greatly involved in debt*. In expending the money, with which we are furnished, it is necessary that we should have a due regard to all the objects of the mission. We have therefore been compelled to limit the number of children received at all our stations to one hundred; and, considering our expenses for other objects, we think there is a risk in taking so many. But one hundred and twenty five names have already been received, to be given to individuals, for whose support funds in America have been provided. How shall we answer the reasonable expectations of the Christian public? Here are twenty five names, which have not been appropriated; children are frequently applying, and we think it would be profitable to the mission, to educate a much greater number than we now have. But it would be unsafe for us, in our present circumstances, to incur further expense for this object. It should be well considered by the friends of missions, that at every missionary station, many and heavy expenses must be incurred for objects equally important, with that of educating children in our own families. Missionaries are to be supported; buildings must be erected; interpreters and school masters must be paid; and various contingent expenses will arise. While we hope that the donations for the support of children in our families will not be lessened, but increased, we fervently desire and pray, that funds for other equally important branches of the mission may be raised, adequate to the pressing exigencies of the perishing heathen. An account of the children supported in our families, will be contained in our journals, or in letters from the several stations."

What is said in the last paragraph, respecting the support of children in the families of the missionaries, may need some explana-

tion; especially to those, who have not thoroughly attended to the concerns of the Board. When the missionaries say "the school-fund is in debt," their meaning is, that more money had been expended by them for the support of schools, than they had received as designated for that purpose. The reason that more money was not assigned to the business of education in Ceylon, in the late remittances, was, that the disposable funds of the Board were low; and it was hoped, that any deficiency in those remittances might be made up by the aid of more ample receipts in future. Every person must see, that the support of the missionaries is the first thing to be secured; because, if they are obliged to leave their stations for want of subsistence, all their public and private instruction, all their translations, printing, and superintending of schools, must cease of course. It must be understood, therefore, by all contributors for the support of children, that their wishes cannot be complied with, unless the Board shall be enabled, from other sources, to carry on the general system of operations in which it is engaged; or, in other words, if funds are not supplied for the support of missionaries, children cannot be placed in the families of missionaries. It is the intention of the Committee to appropriate to the support of children all the money given for that purpose; though some delay has been unavoidable, and though the ability to do this must of course depend upon the supply of funds for the general concerns of the Board. It is to be remembered, that, notwithstanding the embarrassment experienced from the want of funds, more money has been expended in the general business of educating heathen children, both at Bombay and Ceylon, if the portion of time devoted to that object by the missionaries be taken into the account, than has been appropriated by donors to education in all its branches, at those stations. One hundred children are already selected at Jaffna; and more will be selected, when it can be done without imminent hazard to the interests of the mission. In the mean time, those, who are already selected, cannot be maintained, unless the sums pledged for their support be punctually paid, and unless the other objects of the mission can be provided for, from the unappropriated funds of the Board.

With respect to the supply of missionaries for the island of Ceylon, that our readers may judge how far from adequate it is, we need only say, that all the missionaries on the is-

and, including our seven countrymen, do not amount to one missionary for 100,000 souls, living and dying in the grossest moral darkness. Of these *only four* belong to the established church. The fact is perfectly manifest, that if the missionaries were multiplied ten fold, there would still be nothing like a supply for the spiritual wants of the people.

It may be thought, that the missionaries placed the population of the Indians within the limits of the United States at too small a number. This is doubtless the case, as the more recent inquiries into the state of the Indian tribes have shown. But the error does not at all affect the argument. It is still true, that a missionary at Calcutta may, in a single afternoon, walk round a district containing more heathens, than there are Indians in all that part of North America, which lies within the limits of the United States and of the British provinces;—a tract of country 10,000 miles in circuit. There are also more souls within a day's journey of Bombay, of Benares, of Ispahan, to say nothing of the populous cities in China, than there are Indians in all the American wilderness north of the Spanish possessions.

Doubtless much more should be done for the spiritual benefit of the American Aborigines, than is done at present, or has been at any time, since the first settlement of this country. But the souls of men are equally precious in all parts of the world. The Gospel is equally necessary to all; and the parable of the good Samaritan teaches us, that every man is our neighbor, to whom we have it in our power to do good.

PALESTINE MISSION.

JOURNAL OF THE MISSIONARIES.

As the expected journal of Messrs. Parsons and Fisk, which will give an account of their tour to Pergamos, Thyatira, &c. has not arrived, it is thought proper to lay before our readers extracts from the earlier parts of their journal. Though these parts were transmitted by them long before their more recent journals, which have been published, the account of their first three months residence at Seio, did not come to hand till quite lately.

Notices of Smyrna and the Vicinity.

March 11, 1820. We accompanied Mr. Perkins to the house of the American agent, Mr. Wilkinson, and present-

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ed our letters. He spoke much in favor of our benevolent plans, and assured us of every assistance in his power. Mr. W. is an Englishman, but has resided many years in Smyrna.

12. Visited the sailors on board an American vessel, the Messenger. We read to them the 25th chapter of St. Matthew, and exhorted them to immediate preparation for the judgment of the great day. We closed the interview by prayer. They all appeared very attentive, and disposed to serious reflection.

21. The meadows begin to assume the beauty and verdure of spring. Fruit trees are in full bloom, and the gardens covered with flowers.

22. Visited a Greek church in the city. Service had commenced when we entered. The church is small, but contained a considerable assembly of people, who were employed incessantly in crossing themselves, and bowing, many of them quite to the floor. The archbishop and bishop were present wearing the accustomed clerical dress, and uniting in the ceremonies of worship. Candles were burning in different directions. There were many paintings, but no images. The church is inclosed by a high wall, and affords a convenient and safe retreat from the noise of the city.

From the Greek church we went directly to the only Armenian church in Smyrna; but as the services were closing, we saw nothing respecting the mode of conducting worship. The house is large, and more elegant than the one, which we have just visited;—contains two apartments, one for men, and the other for women;—and abounds with paintings of various descriptions. Around it is a large grave-yard, covered with slabs of white marble, placed horizontally, upon which are inscriptions in the Armenian character. The date of one we found to be 1200.

Returning home we called a moment at a Greek hospital, a very fine edifice, with many convenient apartments for the sick. In one room we saw 20 or 25 sick people, all provided with articles suited for their necessities.

21. The weather is again cold. Mountains in the vicinity covered with snow.

25. After recitation, an aged Jew, named Abraham, came to our room for the purpose of conducting us to the Synagogues. After hearing him read part of a chapter in the Hebrew Bible, we accompanied him to a distant part

of the city. When we arrived he left us at the door, and went up into the assembly. In a few minutes he returned bringing with him another Jew, who could speak a little English, and with whom we had been acquainted in the house of Mr. Vanlennep. With him we entered through a crowd of people to the place of worship. The assembly contained nearly 500 persons. In the centre of the room was an altar,* elevated 4 or 5 feet, and sufficiently large to contain ten or fifteen persons. The grand Rabbin, by name Raphael, a man of perhaps 70 years, was standing in the altar, delivering a discourse in the Hebrew language. As we entered, he stopped, and inquired of our guide, (as he afterwards informed us,) who we were? The guide replied, "They are American priests, and were recommended to the house of Mr. Vanlennep." "Can they understand Hebrew?" No, but I will interpret the discourse. The Rabbi then said, "bid them welcome." The discourse was resumed, and continued for half an hour, uttered sometimes with a loud voice, and then so low as scarcely to be heard. The assembly by replying *Amen*, expressed their approbation.

The discourse being concluded, the people, one by one, ascended the "pulpit of wood" and kissed the hand of the Rabbi. Preparations were then made for prayers. Each individual was furnished from a wardrobe with a large camel's hair shawl, to be placed over the head. The holy commandments were brought forward with much ceremony, and read with a loud voice. Our guide informed us, that a part of the discourse related to the captivity of the children of Israel in Egypt.

Returning we visited four other synagogues, much like the one already described. At one of them, we saw a table spread for the poor, and several individuals partaking of the fruits of benevolence. The whole number of synagogues in Smyrna is nine; and the number of Jews is estimated to be from ten to fifteen thousand.

31. At half past three attended religious service in the Catholic Imperial church. The sermon in Italian related to the subject of the crucifixion. After sermon a grand procession entered the church at the east door, and passed out at the west. It consisted of perhaps 200 people, bearing torches, paintings, and images. The first painting

was designed to represent our Savior carrying his cross; the second, our Savior on the cross; the third his interment. The exercises were conducted with an endless variety of forms and ceremonies.

April, 2. The Lord's day. Attended worship in the British chapel. The Lord's supper was administered by the Rev. Mr. Williamson to about 40 communicants. We accepted the invitation to commune with them.

3. Devoted the day to fasting and prayer. The Rev. Mr. Williamson united with us, in our religious exercises. We read extracts from the memoirs of Brainerd, and conversed upon the necessity of such holy and devoted men in the vineyard of Christ! The season we remember with much satisfaction, and we rejoice in the assurance of the prayers of Christians in our beloved country.

Sabbath, 9. At an early hour, there commenced a heavy firing of cannon, which continued most of the day. This is called "the resurrection morning." Ceremonies have been continued in the churches during all the last night.

10. In company with the Rev. Mr. Williamson visited the Greek archbishop. He regretted that he could not converse with us, except through an interpreter, bade us welcome, and made a number of inquiries with respect to America, and to our designs in visiting Asia.

15. Mr. B. a catholic, the young gentleman who has for some time read with us in the Italian Testament, made his farewell visit, expecting early in the morning to depart for Constantinople. As a token of regard for his future and everlasting happiness, we presented him with an Italian Testament.

22. Visited the Imperial consul, and delivered our letters. He gave us the usual assurances of his approbation and assistance.

Monday, May 1. Set apart the day as usual for fasting and prayer. The return of such favored seasons encourages us to go forward in our work; for the prayers of so many of the dear people of God will not be in vain. The time to favor Zion must soon come.

2. Visited a Greek school, which is under the protection of the British consul, Mr. Werry. The house occupied by the school was given for that purpose by a benevolent Greek, about 80 years ago. The whole number of scholars, it is said, is 400; a few of whom are supported entirely by the fund.

* Or a pulpit of wood.—See Nehem. viii, 4

others receive a part of their expenses. A very respectable library is attached to the school.

8. Received information, that a number of respectable gentlemen in this city are expecting to set sail for Scio to-morrow evening. They invited us to accompany them. This opportunity we considered peculiarly favorable, especially as one of them converses a little in the English language. Accordingly, we made preparations for our departure. As it is scarcely possible to obtain a residence in a private family, we found it indispensable to procure a man to accompany us, who might not only provide things necessary for our comfort, but might also act in the capacity of an interpreter. We engaged a Greek, a poor man, who has devoted much of his time to such employments, for three piastres a day, about 40 cents, although he at first demanded six.

This afternoon, Mr. Cohen, a Jew of some distinction, came to visit us; and to request of us some books, which he understood we had for distribution. Mr. C. has travelled considerably in Europe, and is able to converse in fourteen different languages. After a little conversation our attention was directed to the evidences of Christianity. His objections were the same, which are in the mouth of every Jew: "Our Savior's humble appearance;—his neglect of his parents;—his predictions with respect to his appearance at the destruction of Jerusalem, &c." We produced the following passages, to prove that the Messiah of the Scriptures must have made his appearance in the flesh long before the present day. Gen. xlix, 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come. "This passage" said he, "I acknowledge, refers to the Messiah, but the sceptre has not yet departed; it exists in the government of the Rabbins." Has there been an unbroken line of governors, through this long captivity of more than 1700 years? He replied, "I don't know." It must be proved that the sceptre has *never* departed from Judah. Now, is it not evident, and do not the Rabbins themselves confess it, that for centuries Judah has remained without a king, and without a priest? And after the destruction of Jerusalem, when persecution was so violent, and the ravages so dreadful, that scarcely two of that nation remained in one place, where was the sceptre of Judah?

There are numerous passages of Scripture, which affirm, that the Messiah is to arise from the tribe of Judah. Isai. xi. 1. "And there shall come forth a rod out of Jesse, and a branch shall grow out of his roots." At present, all distinction of tribes is lost, and irrecoverably lost too. Now admit that the Messiah has not come, how can it be known, that he is from the tribe of David? And if a man should arise, and call himself the Messiah, how can the Jews know, that he is the predicted 'Rod out of Jesse.'

There is a passage in Daniel ix, 26. "After three score and two weeks shall Messiah be cut off, but not for himself." To whom does this refer? "God knows," was the reply. Now give this passage the most liberal interpretation you please, and still you will make it necessary for the Messiah to appear in the flesh many centuries before the present day. Besides, from the time of the going forth of one commandment to restore and build Jerusalem was exactly the prophetic period mentioned by Daniel. But at any rate, the time is past; and the expectations of the Jews are vain.

"Finally," said he, "I will tell you plainly, I don't believe a Savior has come, or ever will come. I once endeavored to establish a new religion, to be called *the religion of Abraham*. I would throw away all the Prophets, all the Pentateuch, and all the Commandments, excepting these words, 'thou shalt love the Lord thy God with all thy heart.' To my own sentiments I gained 400 proselytes: but I was obliged to abandon the design, on account of a violent persecution. But I have not the least confidence in the sentiments of the Jews."

We observed, that this subject is a momentous one. If a mistake be made here it is fatal. The everlasting interests of the soul are deeply concerned in this question. After about two hours, he left us, to lament over the blindness that has happened to Israel.

[To be continued.]

DOMESTIC CORRESPONDENCE.

LETTER FROM THE REV. DR. WORCESTER TO THE TREASURER.

IT ought to be stated, that the writer doubtless had in view, while composing this letter, a large portion of readers, who have not been

acquainted with the origin and progress of the A. B. C. F. M. This consideration will account for the particularity, with which some facts are mentioned. The same particularity is useful, also, to correct erroneous statements, which have gone abroad.

The letter has no date; but was probably written, when the vessel was ascending the Mississippi, from its mouth to New Orleans, about the first of February. The envelope, written by Mr. Byington as an amanuensis, is as follows:

Natchez, March 23, 1821.

"My Dear Sir,

The inclosed letter I have kept open until this late day, intending to add some observations and reflections on the general subject; but I have had no strength to spare from the objects of my attention since my arrival at New Orleans. A particular account of my proceedings, and the result of them, and the circumstances of my tour, I must reserve for subsequent communications. I am now intending to leave this place, as soon as the state of my health will permit, and hope to be accompanied to Elliot by Mr. Byington and Dr. Pride, who are with me, and who desire to be affectionately remembered to you.

Ever yours, S. W."

My Dear Friend,

At my former date, I was on the great Bahama Bank. The sail over the Bank was the pleasantest of the whole passage, from Boston to the mouth of this river. The day was fine; the wind was fair and fresh; the sea, from the shoalness, was smooth. The water had a peculiar translucency; and the bottom, for the whole eighty miles, was clearly to be seen, at a depth varying from three to four fathoms. In the wide extent of vision, the *sea-green* was exhibited in numberless and constantly changing varieties of hue and shade; and with a strength, and liveliness, and freshness, and softness, and exquisite beauty and delicacy, surpassing immeasurably all that I had ever conceived of the powers of any color. The effect was intensely vivid and delightful.

From the Bank we passed through the gulph of Florida, near Havanna; and thence, in a northwest direction, across the gulph of Mexico, five hundred miles, with a wind so strong, and a sea so rough, that I was able to exercise myself very little in walking, and was greatly distressed, by the incessant and violent heaving and rolling of the

vessel. On the 31st of January, the 27th day from Boston, we entered the mouth of this majestic and commerce-fraught river.

Of my health I can at present say but little. My strength has been reduced; and the irritable and disordered state of my nervous system has been increased by the severe passage;—by far the most severe one, as the captain assures me, of the twenty two passages, which he has made from Boston to New Orleans. Yet I am not without a growing hope, and perhaps an illfounded and presumptuous one, that by the favor of Him, who has supported me in many times of distress, my naturally elastic constitution will yet recover itself, and the heavy pressure, which on board the vessel it has sustained, will ultimately conduce to its reparation. If my gracious Master and Lord has any thing more for me to do in this world, I shall live to do it; if not, why should my health be restored?

The injunction of my physicians to leave my business at home, and to keep my mind free from labor and care, has been not the less faithfully obeyed, on account of what has befallen me in the voyage. I have, however, retained interest enough in the great concern, to bethink myself of our last Annual Report, and found strength enough leisurely to peruse it, which I had not before done, since it issued from the press. It strikes one as an incongruity, hardly tolerable, that the title page should announce as the *Eleventh* Annual Report, the document which purports to be, and in truth is, the Report for the *Tenth* year of the Board. There have indeed been eleven meetings of the Board, the doings of which have been successively published; the first of which, however, was the meeting of the designated commissioners for the purpose of organizing the Board, and commencing operations. Yet, after the lapse of two or three years, when it became convenient that the report for the year should be numerically designated, the published doings of that first meeting were rather inadvertently accounted as the *First Annual Report*; and from numbering thus begun, the Report for the *Tenth* year came to be entitled the *Eleventh Annual Report*. I have regretted this incongruity, as the reason of it, though well understood by us, will not be obvious to others.*

* In further explanation of this seeming incongruity, it should be stated, that it has been

In the printing of this last Report, there is an error which you have doubtless observed. The account of the Palestine mission, which in manuscript was by itself, stands as printed, immediately after the Ceylon mission; when, according to the chronological order professedly observed in the Report, it should have followed the Sandwich Island Mission, and stood as the last in the series. It is not indeed a matter of any serious consequence; but I dislike errors; and am jealous, even in small matters, for the Board and for the cause.[†]

usual in this country to call the meeting, at which any Society was organized, the *First Annual Meeting*, provided annual meetings were appointed to be holden, at the same time of the year, thence-forward. So, in the act incorporating the Board, and in other similar acts, the manner, in which the "*first annual meeting*" shall be convened, is prescribed; by which is intended the very meeting at which the act shall be accepted, and the Society commence its corporate existence; and which is obviously called the "*first annual meeting*," because a series of annual meetings begins from that date.

From the minutes of the first meeting of the Commissioners at Farmington, Sept. 1810, it appears, that "the *next annual meeting*" was appointed to be held at Worcester, in Sept. 1811; whence it is implied, that the meeting at Farmington was considered as the first annual meeting. The doings of the Board at Farmington, and at Worcester, were not published, as they might properly have been, in the form of *Reports of the Board*; but, after the third meeting of the Board, which was held at Hartford, in Sept. 1812, the annual documents were published under the following title: "Report of the American Board, &c. compiled from documents laid before the Board, at the *third annual meeting*, &c." The same form has been pursued without variation, and the last publication is entitled a "Report of the American Board, &c. compiled from documents laid before the Board, at the *eleventh annual meeting*." For the two last years, however, the title-page was abridged, on the cover of the pamphlet, rather inadvertently, as follows: *Eleventh Annual Report of the A. B. &c.*" With this explanation, there is no real incongruity, in the *Report of the Prudential Committee at the close of the tenth year of operations*, being printed among the doings of the Board at the *eleventh annual meeting*; nor even in the annual pamphlet, comprising this Report of the P. C. with many other documents, being denominated the *Eleventh Annual Report of the Board*. As, however, the Report of the Prudential Committee is by far the most important document published in the Report of the Board, it is to be regretted, that the Reports were not numbered from the meeting in 1811, rather than that in 1810. *Editor.*

[†] This mistake originated in the following manner. On account of the Corresponding

With the report at large, which,—as it was written in great weakness, and with many interruptions; and as I was able to read, or even to attend to the reading of, only part of it at the meeting of the Board;—had scarcely before been as a whole, present to my view,—I am not greatly dissatisfied. In its particular statements, and general representations, I see nothing that I would materially alter;—no deviation from truth, or violation of fairness. And it exhibits a system of progressive and extensive operations, with early results and opening prospects, not unworthy, I am persuaded, of general attention; and to one, who has had a perfect acquaintance with these operations from the beginning, in no ordinary degree interesting, and gratefully impressive.

"The day of small things" is in fresh remembrance. On the 25th of June, 1810, serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there, to be employed as missionaries to the heathen. The result was, to refer the momentous question to the General Association of Massachusetts. The next day Dr. Spring took a seat in my chaise, and rode with me to Bradford, where the General Association was to convene. In the conversation on the way, the *first idea*, I believe, of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, was suggested:—the form, the number of members, and the name were proposed. On the 27th the question came before the Association, and the report of the committee, which was adopted by that body, was the substance of the result of the conversation in the chaise.

On the 5th of the ensuing Sept. the first meeting of the Commissioners was held, and the Board was organized.

But what individual, who took a part in those inchoative deliberations and proceedings, had any adequate anticipations of the magnitude and import-

Secretary's feeble health, those parts of the Report, which relate to the missions to Palestine and the Sandwich Islands, were written by another member of the Committee. When that part, which relates to the Palestine Mission, was sent to the press, it was not recollect, that the *chronological order* was professedly followed. The *geographical order* had been followed in the preceding Report; and the mission to Palestine came, therefore, next to the mission in Ceylon. In reference to the four subsequent missions, the geographical and chronological order coincided. *Ed.*

ance to which, in ten years, they would grow? American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his Kingdom; had never sent, from these shores, a single missionary with the message of heavenly mercy to any portion of the widely extended Pagan world, lying in darkness and in wickedness, without God, and without hope. Some scattered and transient efforts had indeed been made, for the benefit of some of the native tribes of the American forests; but without any general union, or any expansive or systematized plan of operations. In these respects, there was no experience—no example: all was untried—all to be begun. What disposition would be found in the community, in regard to the great object, was problematical. For any certain calculations, or safe expectations, as to the contributions, which might be obtained, no sure grounds were afforded. The suggestion of forty thousand dollars a year, or even twenty thousand, would have startled the minds of the most sanguine. Serious doubt was entertained, whether the four young men, who were then desirous of being employed as Christian missionaries in part of India, could be supported in the work, without aid from the benevolent funds of England. It was suggested, that a permanent fund of sixty thousand dollars would be sufficient for this purpose. The ever-to-be-remembered Mrs. Norris, of Salem, was pleased with the suggestion; and expressed a readiness of mind to give one third part of the sum, or even one half, if any other person, or persons, would supply the rest. Her heart was even ardently engaged for the establishment of the fund, and repeatedly did she solicit others, and particularly a gentleman, whose liberality toward another most important Institution is the admiration of the land, to unite with her in the interesting design. In this she sought not the gratification merely of her own benevolent feelings, but the fulfilment, also, of what she well knew to have been the desire of her beloved and revered husband, who was often pleased to say, that, much as he loved the Theological Seminary of which he was one of the Founders, he loved still more the cause of missions; that, as his wealth came to him from India, he saw no better purpose to which it could be applied, than that of sending back to the perishing millions

of that country the means of eternal life. This was the origin of the Norris Legacy of \$ 30,000; the first considerable donation or bequest, and still the largest, ever made to the Board.

The proposed fund, however, failed of being established. Mrs. Norris deceased; and her bequest, instead of being an immediate aid, involved the Board in a long, and dubious, and expensive litigation. It was also, meanwhile, ascertained, that no aid was to be expected from any society in England, without giving up our missionaries to the direction of that Society. The only dependence now, under Providence, the only resource, was the liberality of the community: and of this no exhibitions had been made, for any high encouragement of hope.

The country was shut up by a long continued embargo. Little was done, or even attempted, for the objects of the Board, until January, 1812, when unexpectedly an opportunity was offered, for conveyance to India, in a vessel about to sail by special permission of government. The time for preparation was only a fortnight. For sending out the four missionaries, eight or ten thousand dollars were necessary, and the sum in the treasury was less than five hundred. When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member was found decidedly in the affirmative. The question was solemnly and prayerfully re-considered. The indications of Providence, in the series of facts and circumstances, which had brought the matter to that crisis, were reviewed; it seemed to be, clearly the will of God that the missionaries should be sent; and the resolution was taken for the purpose, in the confidence, that, by proper means, with His aid, the requisite funds would be obtained. That confidence was amply justified by the event; a lesson of immense importance was indelibly impressed upon the minds of the Prudential Committee; and upon the principle then adopted—*of following as Providence leads;—trusting in the same sovereign Providence, with assiduous attention to the proper means, for the needed supplies;—have the operations of the Board ever since been conducted. From this principle may the Board or the Prudential Committee never depart. It is, I am persua-*

ded, the vital principle of the missionary cause.

I have more to write you, if I should find myself able; but I have little strength, and nothing affects me like writing.

Most truly and faithfully yours,
S. WORCESTER.
Jeremiah Evarts, Esq.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

From April 21, to May 17, 1821, inclusive.

Adams, N. Y. Reuel Pearson for the Bombay Mission,	\$8 00
Albany, Me. A friend to missions,	4 00
Baltimore, Md. Female Mite So. in Franklin st. for ISABELLA GRA- HAM, 2d payment, by the Rev. N. Patterson,	12 00
Mite So. composed of males, for CYRUS KINGSBURY, 2d payment,	12 00
Barnet, Vt. Fem. Cent So. for the Cherokee miss.	12 00
Bedford, N. H. A New-Hampshire plough-man, by Dea. John French,	10 00
Bedford, N. Y. The Hon. John Jay, for the For. Miss. School, by Mr. John Sayre,	20 00
Bluehill, Me. Collected on the first Sabbath in the year, and remitted by the Rev. Mr. Fisher,	21 06
Boston, Ms. Charity box kept in Mr. Rossiter's store, for the school at Brainerd,	2 00
Charity box in Miss Farrar's store for the Cherokee miss.	2 00
An aged widow, contributed in con- sequence of reading the January Herald,	5 00
Children in the Sab. School, School Street, for JOSIAH VINTON, by Mr. John Gulliver,	2 06
United monthly concert for the Pal- estine miss. (except \$1 39 for the Sandwich Island mission.)	68 31
A female friend of missions,	100 00
William Ropes, Esq.	50 00
Boxford, Ms. Ladies and Gent. Asso. for ed. hea. chil. by Mrs. Briggs, Coll. for western missions, in the cong. of the Rev. Mr. Briggs,	17 25
Bradford, Vt. Mon. con. by the Rev. Silas M'Keen,	8 00
Bradford, Ms. Sister's Circle, for PARKER KIMBALL HASELTINE and FANNY BAKER, in the family of Mr. Spaulding, Sarah Kimball, Treas.	15 00
Brattleborough, Vt. Fem. Cent. So. by Electa W. Green,	24 00
Brookfield, Ms. W. parish, A friend, towards another miss. to the Sandwich Islands,	7 80
Burton, O. Mon. con. by the Rev. Lu- ther Humphrey,	6 00
Cairo, N. Y. A collection, by Mr. G. Rev. Mr. Beers, do.	4 50
	4 86
	2 00

Cambridge, Vt. Fem. Char. So. by Mrs. Clara Montague, Treas. for SIMEON PARMELEE,	12 00
Camden, S. C. Fem. Cent So. by R. Blanding, Sec. for the American Indians,	40 00
Canterbury, N. H. Asso. for ed. hea. children, by the Rev. William Patrick,	3 75
Asso. of Females for do.	5 00
Mon. eon. for Indian missions,	3 11
Deacon Joseph Ham, and J. H. jun. product of land set apart,	2 04
Capt. Joseph Gurnish,	4 00
Carlisle, N. Y. Female Aux. Miss. So. by the Rev. James N. Austin,	12 60
Individuals by Mr. Goodell,	1 00
Chambersburg, Pa. S. Patterson, Esq. for a child in Ceylon, named ARD HOYT,	12 00
Charleston, S. C. From Mr. Clarkson, and E. A. Clarkson, by the Rev. Dr. Palmer, \$50 each,	100 00
Chilmark, Ms. A friend to missions,	1 00
Columbia, Pa. Juvenile Mite So. for the For. Mission School,	4 00
Savings of a little girl,	2 00
A friend,	5 00
Mr. Houston, as superintendent of a school of colored children,	2 75
Columbus, N. Y. A friend of missions,	15 00
Concord, N. H. Female Association by Sarah Kimball, for ELIZABETH M'FARLAND,	12 00
Concord, Ms. A lady,	5 00
Cornwall, Con. the Rev. Herman Dag- gett,*	75 00
Coventry, Con. N. par. Fem. Friendly Society, by Mr. Bird,	10 54
Coxsackie, N. Y. A little boy, by Mr. G.	1 00
Dedham, Ms. Mr. Taft,	5 00
Maternal Association, for JOSHUA BATES, by Mrs. Julia Metcalf,	12 00
Donegal, Pa. Female Missionary Soc. by Mary Whitehill, Treasurer,	40 00
Dunbarton, N. H. Female Asso. for ed. heathen children, by the Rev. Walter Harris,	21 00
Durham, N. Y. Collection by Mr. Goodell,	12 63
A friend of missions,	1 00
Mr. A. Hand,	50
Charity box, kept by young ladies' Reading and Sewing Society,	3 03
East Bloomfield, N. Y. Monthly con- cert by Mr. Timothy Buell,	26 00
Individuals,	34 00
Exeter, N. H. Monthly concert,	20 00
Fairfield, N. J. Female So. for educa- ting hea. chil. by Mr. Osborn,	9 00
Fairhaven, Ms. Hea. Fr. So. by Sa- rah Hathaway, Treas.	17 78
Fitzwilliam, N. H. Monthly con. by the Rev. John Sabin,	12 00
Florence, N. Y. Monthly con.	1 12

*It cannot be improper to mention here,
that the salary of the Rev. Mr. Daggett, as
principal of the Por. Miss. School. is very
small; a large part of the original salary hav-
ing been voluntarily relinquished by him.

<i>Franklin</i> , Co. Ms. For. Miss. So. by Jerome Ripley, Esq. Treas.	80 00	<i>Kingston</i> , N. H. An unknown friend by Miss L. S. Turner, for the Brainerd mission,	6 20
<i>Fryeburg</i> , Me. Rebecca Fessenden and Nancy Barrows, for a child in Ceylon, to be named HULDAH PERLEY ,	12 00	Miss L. S. Turner,	1 00
<i>Goshen</i> , Ms. Capt. Reuben Draper,* Samuel Naramore,	3 00	<i>Kingston</i> , Pa. Female Hea. School So. by Ruey Hoyt,	2 00
Josiah Lyman,	1 00	<i>Kittery</i> , Me. Female Cent So. by the Rev. Stephen Merrill,	12 00
Other individuals,	1 25	Monthly concert,	5 00
Collected after the public exercises, September 11, at the commencement of the journey of Messrs. Smith, Cushman, and Bardwell, on their way to the Choctaw mission,	32 00	<i>Knoxville</i> , Ten. A friend,	12 00
<i>Granville</i> , Ms. Middle parish. A friend of missions,	3 50	<i>Leyden</i> , N. Y. Fem. Cent Society by Alice Fish, by the Rev. Dr. Davis,	14 68
The Rev. Joel Baker,	6 50	<i>Litchfield</i> , Con. Gertrude,	4 00
<i>Haddam</i> , Con. A female friend, by the Rev. J. Marsh, to Dr. C.	1 00	<i>Longmeadow</i> , Ms. Mon. con. by the Hon. George Bliss,	2 80
<i>Hadley</i> , Ms. Mon. concert, by Mr. Nathaniel Coolidge, jun.	26 57	<i>Madison</i> , N. Y. Coll. in the Dutch Reformed Church, by Mr. Goodell,	6 00
A widow's mite,	5 00	<i>Manchester</i> , Vt. Mrs. Sheldon,	2 00
For a child named SAMUEL PORTER COOLIDGE , 2d payment,	12 00	<i>Marblehead</i> , Ms. Mon. con. in the Rev. S. Dana's parish,	10 00
<i>Hadlyme</i> , Con. Mon. concert, by the Rev. Dr. Chapin,	4 20	<i>Middletown</i> , Con. N. parish. Fem. So. for ed. hea. chil. by the Rev. Dr. Chapin,	16 50
<i>Halifax</i> , Vt. Female Cent Society, by Mrs. Meliscent S. Wood,	5 75	<i>Milford</i> , [State not mentioned.] Sally Phelps, for the Sandwich Island Mission,	1 00
A female friend of missions,	2 00	<i>Monson</i> , Ms. Mon. con. by Joel Norcross, Esq.	9 80
<i>Hampden</i> Co. For. Miss. So. by the Hon. George Bliss, Treas.	10 52	Welcome Converse,	1 00
<i>Hanover</i> , N. H. Theol. So. in Dart. Coll. for FRANCIS BROWN ,	12 00	<i>Mount Vernon</i> , N. H. Mon. con. by the Rev. E. Cheever,	8 00
<i>Hardwick</i> , Ms. Mon. con. for the mission at Elliot, by the Rev. William B. Wesson,	17 00	<i>Montague</i> , Ms. Fem. Char. So. by Mary Root, for ed. hea. chil.	2 00
A friend of missions,	1 00	<i>Morristown</i> , N. J. Mrs. Charlotte B. Arden, and Miss Eliza Woodruff,	20 00
<i>Hartford</i> , Con. A female friend, by the Rev. Dr. Chapin,	1 00	<i>Newark</i> , N. J. Mite So. composed of males, by S. H. Pierson, for ed. hea. chil.	56 00
Fem. Auxil. So. by Amelia Hinsdale, Treas.	30 00	<i>Newburyport</i> , Ms. Mon. con. in the first Pres. church, by the Rev. S. P. Williams,	21 00
Young Ladies' Sewing So. by Miss Ann Perkins, (of which \$12 for a child to be named NATHAN STRONG)	42 00	A young female,	50
<i>Hatfield</i> , Ms. Children in a school taught by Mr. A. Clark,	1 27	An unknown person,	68
<i>Haverhill</i> , N. H. Remitted by the Rev. Grant Powars to Miss Erving,	1 27	Mon. Con. in the Rev. Mr. Dimmick's cong. by Mr. Saml. Tenney, (\$1 being app. to the Pal. miss. and \$1 to western mission.)	39 31
<i>Hillsboro</i> ' N. H. Female Cent. So.	8 75	Pal. miss. by J. G.	1 00
<i>Hingham</i> , Ms. Fem. Miss. So. by Miss Polly Barnes, Sec.	21 80	Juv. So. by S. Tenney, jun.	7 53
<i>Hudson</i> , N. Y. Collection in the Pres. Church, by Mr. Goodell,	21 18	<i>Newcastle</i> , Del. Juv. So. by S. M'Calmont, 2d payment, for JOHN E. LATTA ,	12 00
<i>Keene</i> , N. H. Monthly concert,	9 00	<i>New-Haven</i> , Con. Mon. con. in Yale College, for a child to be educated in the family of Mr. Meigs, and called JEREMIAH DAY ,	23 00
<i>Kennebunk</i> , Me. Mon. con. by the Rev. J. P. Fessenden,	30 00	Charity boxes for the same purpose,	9 00
<i>Kingsboro</i> ', Johnstown, N. Y. Mon. con. by Dea. S. Giles, Treas.	8 00	<i>Newport</i> , R. I. A friend to the Board, by Mr. Willis,	2 50
A gentleman and his wife,	6 00	<i>Newtown</i> , Ms. Ed. So. for JONATHAN HOMER , by Mr. Elijah F. Woodward,	21 00

*These donations were made in September last, and committed to Messrs. Smith, Cushman, & Bardwell, who acknowledged them in a letter to the Rev. Dr. Worcester. This letter did not fall under the Treasurer's notice, till lately. As in all similar cases, the money was applied to the mission, and accounted for by those who received it. For an acknowledgment of donations in clothing, &c. see a paragraph at the close of this list.

S. Whitney; viz. Fem. Mite So. in Northampton, by Mrs. Nancy B. Clark,	14 00		<i>Rockingham Co. N. H. Char. So. by the Rev. I. W. Putnam, Treas. viz. for educating Ind. chil. in America, (of which \$14 is appropriated to the Cherokees, and \$3 to the Choctaws,</i>	93 89
Young Men's Char. So. in Southampton, (of which \$12 dollars for a child named VINSON GOULD,) and the residue for the mission at Elliot,	21 70		<i>For missions abroad,</i>	53 00
Bequest of Abigail Graves, deceased,	20 00		<i>For I. W. PUTNAM, in Mr. Poor's family, 3d payment,</i>	12 00
From individuals in Northampton,	11 25—66 95		<i>For JOHN SALISBURY TAPPAN, in Mr. Poor's family, 3d payment,</i>	12 00
Hampshire Christian Depository, by Mr. Whitney,	1 00		<i>For a child in Ceylon, to be named JOHN HILL, first payment,</i>	12 00
<i>Northfield, Ms. Fem. Asso. by Mary Swan, Directress,</i>	23 22		<i>For a child not yet named, part of second payment,</i>	4 11—187 00
<i>Norwalk, Con. A friend of missions, by Mr. Bird,</i>	62		<i>Rocky Hill, Con. A friend for the Fer. Miss. Sch. by the Rev. Dr. Chapin,</i>	50
<i>Norway, N. Y. Mon. con. by the Rev. S. Swezey,</i>	20 00		<i>Rowley, Ms. Ladies' and Gentlemen's Asso. for ed. hea. children, by Mr. Charles Whipple,</i>	15 50
<i>Norwich, Con. A friend. 3d an. payment, for ASAHEL HOOKER, in Ceylon.</i>	12 00		<i>Sandy Hill, N. Y. A small bal.</i>	87
From the same,	1 00		<i>Savannah, Geo. Miss. So. half a year's salary of the Rev. Pliny Fisk, paid in advance, by L. Mason, Sec.</i>	222 00
<i>Palmer. Mon. con. by the Rev. S. Colton,</i>	4 00		<i>Schoharie, N. Y. Col. by Mr. Goodell, Female Cent So.</i>	12 80
<i>Paris, N. Y. Remitted by the Rev. Wm. R. Weeks; viz.</i>			<i>Miss Vandyke, 1 75. Children, 0 45,</i>	2 20
Coll. on the Sabbath,	27 63		<i>Sharon, Con. From an unknown person in a letter with the Sharon post mark,</i>	15 00
Fem. Asso. for ELIPHALET STEELE,	12 79		<i>Southampton, L. I. Evan. Miss. So. by Elias Wooley, Treas.</i>	33 00
Elizathan Judd,	6 00		<i>Sterling, Ms. Fem. For. Miss. So.</i>	12 30
Hon. Henry M'Niel, Rev. Wm. R. Weeks, and John Stacy, \$5 each,	15 00		<i>Mr. A. Holecomb,</i>	1 00
John Bailey and Charles Simmons, \$2 each,	4 00		<i>Stonington, Con. A lady,</i>	3 00
Hannah Weeks,	1 50		<i>Stoughton, Ms. A friend to missions, A member of the Rev. Mr. Huntington's parish,</i>	5 00
Betsey Judd, Phebe Lawrence, and Almira Wetmore, \$1 each,	3 00		<i>Sunderland, Ms. Nathaniel Smith, Esq.</i>	100 00
Phil. So. a small bal.	1 37		<i>Taunton, Ms. Subscribers for missions to Am. In. by Mr. William Reed,</i>	23 00
Other individuals,	2 03—73 32		<i>Townsend, Ms. Young Men's Society, by Mr. Cushing Wilder,</i>	16 75
<i>Pembroke, N. H. Mon. con. for educating hea. chil. by the Rev. A. Burnham,</i>	9 00		<i>D. Adams, \$5. Marshall Lewis, \$1, B. Spaulding, J. Emery, jun., and Z. Hildreth, \$1 each,</i>	6 00
<i>Pine Plains, Dutchess Co. N. Y. Mr. John A. Turck, by Mr. Bird,</i>	1 00		<i>Utica, N. Y. A lady, by J. S. Esq.</i>	20 00
Mr. Booth,	1 00		<i>Westhampton, Ms. A friend, by Dea. E. S. Phelps,</i>	2 00
<i>Pittsfield, Vt. Mrs. Electa Parsons,</i>	10 00		<i>West Haven, Con. Charity box, by Mr. Bird,</i>	1 01
<i>Plympton, Ms. Aid. For. Miss. So. by the Rev. Elijah Dexter, Treas.</i>	21 00		<i>Whately, Ms. Thos. Sanderson, Esq.</i>	100 00
A friend, for Am. Indians,	2 00		<i>Whitesboro', N. Y. Mon. con.</i>	1 88
<i>Pomfret, Vt. Mrs. Rhoda Miller,</i>	2 00		<i>Wilmington, N. C. Sab. School of St. James' Church, for a child to be named ELIZA HASELL, by Mr. John B. Lord,</i>	12 00
<i>Preston, Con. Fem. For. Miss. Society, by Mrs. Barstow,</i>	14 00		<i>Fem. Asso. avails of labor half a day of each week, for a child to be named ADAM EMPIE,</i>	12 00
<i>Princeton, N. J. Mission box, M. O.</i>	1 00		<i>A friend,</i>	20 00
<i>Putney, Vt. Cong. Church, by the Rev. E. D. Andrews,</i>	12 00		<i>Winchester, Va. Fem. Benev. So. for a Choctaw child, to be educated at Elliot, and named WILLIAM HILL, out of respect to their pastor,</i>	15 00
Mon. con.	5 00		<i>Woodstock, Vt. Young misses, saved by abstaining from a gratification,</i>	1 00
<i>Randolph, Ms. Mon. con. in the E. parish, by the Rev. D. Brigham, Fem. Ed. So. by Miss Susan Alden, Treas. for a child in Ceylon, to be named JONATHAN STRONG,</i>	21 17		<i>A female friend of missions,</i>	1 00
A friend of missions, by Dr. Alden,	5 00		<i>A friend,</i>	50
<i>Rochester, Ms. Hea. Fr. So. by Hope Haskel, Treas.</i>	8 50			
A. Kendrick's mite box,	1 50			
Rev. Mr. Cobb's mite box,	1 00			
Mrs. Cobb,	2 00			
E. Ruggles, Esq. for Pal. Miss.	5 00—18 00			

Several young misses, Sab. School premiums,	2 00
Woodstock, Con. N. parish. Coll. by the Rev. S. Backus,	22 72
Mr. Alvan Peake,	10 00
Worcester co. Ms. Two females,	2 00

The following donations are from persons, whose residence is either unknown, or concealed by request.

April 28. A friend, for missions,	50 00
for the School Fund,	60 00—110 00
30. An instructor of youth, earned by taking an extra scholar,	3 00
Sundry persons, in small sums,	2 87—5 87
May 5. For RICHARD BAXTER, in Mr. Winslow's family,	12 00
14. An individual, for the Arkansaw mission,	50

The following donations in money, for the benefit of the For. Miss. School, were committed to the Steward, from Nov. 1, 1820, to May 1, 1821, viz.

Amenia, N. Y. Elis. Reynolds,	1 00
Bloomfield, N. Y. E. parish. Mrs. C. Buell, a premium for linen cloth,	5 00
Canterbury, Con. A friend,	42
Danby, N. Y. Hez. Clark,	1 00
Fishkill, N. Y. A female friend, Mrs. L. Hulse,	1 00
Mrs. Mary Tharp,	50
Geneva, N. Y. Eli Eddy,	1 00
Granby, Con. A donation acknowledged in the May Herald, as from Canaan, Con.	
Hartford, Con. A. Scarborough,	2 00
Plainfield, Con. Young Ladies' Dorcas Society,	5 00
Saybrook, Con. A few young ladies in the first parish,	11 00
Stockholm, N. Y. Fem. Char. So.	9 56

The following donations were received by Mr. Temple, an agent of the Board, during a late tour. The collections in Kingston and Plymouth, received by Mr. Temple, amounting to \$98 07, were acknowledged in the May Herald. The aggregate collected by him, in towns south of Boston, before May 10th, is \$1,013 23.

Abington, a collection in the Rev. Mr. Colburn's parish,	50 00
Fem. So. For Western miss.	18 17
Rev. Mr. Colburn,	5 00
Mr. Evans,	1 00—74 17
Coll. in the Rev. Mr. Thomas' Society, (including \$1 for Pal. miss. and \$1 for Elliot,) 78 48	
Dr. Sawin,	1 00—79 48
First parish, Mr. Seth Hunt,	15 00
Edmund Cobb, \$5. Dea. Torrey, \$3,	8 00
William Wales,	2 00
N. Guerney, Esq.	3 00
Mrs. Sally Reed,	3 00—31 00
Assonet, a collection,	5 63
Berkley, a collection.	29 40

Braintree, parish of the Rev. Mr. Storrs, viz.	
Mr. Storrs,	5 00
Mrs. Harriet Storrs,	2 00
Mr. Levi Wild,	5 00
Dea. Thayer,	2 00
A friend of missions,	2 00
Jonathan Wild,	2 00
Evan. So.	5 00
Contrib. by a school,	2 50
Charity box, kept by Mr. Storrs,	2 50
Collection,	15 05
Lemuel Veazie, for Ind. miss.	1 00
Joseph Hollis,	2 00
Other individuals in sums less than \$2 each,	44 27—90 32
Duxbury, a collection,	34 28
Two individuals, \$1 each,	2 00—36 28
Halifax, a collection,	35 00
Hanover, a coll. in the Rev. Mr. Chapin's parish,	53 70
Reading Society,	2 00
Mrs. Mary Little,	5 00
Miss Michal Tolman,	5 00
Mr. Elisha Bass,	2 95
A friend of missions,	1 34
A young lady on her death bed,	4 00
Other persons, in sums less than \$2 each,	12 01—86 00
A coll. in the Rev. Mr. Wolcott's cong.	7 40
Rev. Mr. Wolcott,	5 00—12 40
Hanson, a collection,	22 09
Hingham, a coll. in the congregation of the Rev. Mr. Richardson,	40 20
Deacon Cushing's family,	3 63—43 83
Marshfield, a collection in the Rev. Mr. Porre's cong.	32 65
Middleboro', a collection in the Rev. Mr. Shaw's cong.	21 33
In the Rev. Mr. Paine's con.	31 11—52 44
Pembroke, a collection,	10 12
Plympton, a collection,	17 09
Scituate, a coll. in the Rev. Mr. Dean's congregation,	37 22
In the Rev. Mr. Thomas' congregation,	32 23—69 45
Taunton, a collection in the first parish,	20 16
Weymouth, a collection in the Rev. Mr. Tyler's cong.	37 08
Monthly concert,	4 86
A marriage fee,	5 00
Hezekiah White,	3 25
Thomas Blanchard,	2 00
Benjamin Ager,	3 00
Mary Norton,	2 00
Maj. Lemuel Lovell,	3 00
James Humphrey,	2 00
Eliphalet Loud, Esq.	5 00
John Dyer,	2 00
John Norton,	3 00
Benjamin Tirrell,	5 00
Other individuals in sums less than \$2 each,	23 96—101 15
A collection in the Rev. Mr. Norton's congregation,	66 50
Amount published in this number, \$4,177 88 cents.	

DONATIONS IN ARTICLES OF CLOTHING, &c.

- Barnet, Vt.* A box of clothing supposed to be from the Female Cent Society.
- Belchertown, Ms.* A box of clothing for Indian missions, from the Female Benevolent Society, by Miss Mary Abbey, Treas.
- Cambridge, Vt.* A box of cloth, &c. for Indian missions, from the Female Charitable Society, by Mrs. Clara Montague.
- Hartford, Vt.* A box of bedding and clothing for the mission at Elliot, from ladies, forwarded by the Rev. Austin Hazen.
- Marlboro' Ms.* A box of clothing for the Cherokee mission, from the Female Benevolent Society, by Lucy H. Clark, Treas.
- New-Haven, Yale Coll.* Two boxes of clothing, &c. given by students, and shipped for Savannah by Mr. Sayre, May 1, to be conveyed to Brainerd.
- Somers, Con.* A box of various articles for the mission at Brainerd, valued at \$110, from the Ladies' Reading Societies in Somers and South Wilbraham, forwarded to Hen. Hudson, Esq. the agent of the Board at Hartford, by Mr. Oliver Chapin, 2d.

The following donations, in labor and various articles, are acknowledged by Messrs. Smith, Cushman, & Bardwell, besides the donations in money, comprised in the preceding list. The reason why they have not been published sooner, is stated in a note to that list. The estimated value is given.

Ladies in <i>Goshen</i> ,	\$21 75
A particular female friend,	10 50
Another do. do.	3 00
Mr. Silas Burgess,	2 33
Dr. Alvan Rockwell,	1 50
Ladies in <i>Hadley</i> , for Messrs. Howes and Dyer, in the spring of 1820,	8 00
For the missionary family,	16 67
Ladies and Gentlemen's Lit. and Char. Society in <i>Cummington</i> ,	4 50
A few female friends,	10 50
Gentlemen,	3 00
Miss Eunice Sherwin, of <i>Buckland</i> ,	12 55
Other ladies,	14 06
Ladies in <i>Plainfield</i> ,	9 67
Ladies in <i>Ashfield</i> ,	8 82

We regret that our limits do not permit us to publish, in this number, an account of donations in Ohio, recently forwarded by the Board of Agency at Marietta. A boat was obtained there for the missions among the Choctaws and the Cherokees of the Arkansas, carrying forty tons, and freighted with provisions, and articles of the first necessity. It left Marietta towards the close of February. The boat and cargo were worth something more than three thousand dollars; of which, about half was furnished from the Treasury at Boston, and the rest contributed, principally in articles of food, and clothing, and in various necessary utensils, by friends of missions in Ohio. The articles were estimated at the common price where they were given, as flour at \$3 a barrel, &c. A more particular account will be published hereafter. We can only mention at present, with warm approbation, the public-spirited exertions of the agents at Marietta, and the liberality of

many individuals, in imparting freely those bounties of Providence, which had been so largely bestowed on them. It is indeed a gratifying spectacle, to see the people of the newly settled parts of our country, vying with their brethren of older states, in the noble work of spreading the Gospel.

CORRECTIONS.

The donation of \$50, published in our last number, as from an unknown person in Charleston, S. C. was given, as we have been since informed, by a young lady, a member of the Rev. Dr. Palmer's church.

The donation of \$25, published in our number for March, as from the Rev. Walter Harris, of Dunbarton, was given by Mrs. Elizabeth Harris, but remitted by the Rev. Mr. Harris.

VARIOUS NOTICES.

A donor, who permits his name to be published in connection with his donation, makes the following observations: "The reason of my wishing to have it acknowledged at all is, that my friends may know, that I have not forsaken the cause; and because I think that in things of this kind, example has more influence, (in the circle of acquaintance at least,) where the name is not concealed. On this account, I have considered the publication of names, in concerns of this nature, as useful and proper, unless where there may be some special reason for concealment."

For a discussion of this subject, the reader is referred to one of the later volumes of the Panoplist. We can only say, at present, that while motives of ostentation should be utterly disengaged by every Christian, and while many individuals have good reasons for concealing their benefactions, there are also commanding reasons why other individuals should let it be seen, that they act according to their precepts and professions. In ordinary cases, where a donation attracts no particular notice, there is a real use in publishing the names of donors; viz. as an explicit acknowledgment of the sums received; whereas, if "a friend of missions," or some other anonymous designation were used, it might be used by so many persons, as not to answer the purpose of informing the donors respectively, that their donations are received.

We take this opportunity of saying, that as donations to charitable objects increase, (and we hope they will increase indefinitely,) it becomes more and more important, that they should be remitted through the medium of auxiliary societies, of some kind or other, wherever such societies exist, and are in vigorous operation. In this way, a system of perfect accountability can be made plain to every donor, without the inconvenience of publishing a vast multitude of small donations. One of the Missionary Societies in London has been obliged to decline publishing donations under five pounds; (\$22;) and another, by means of auxiliary societies, &c. crowds the monthly list upon a single page. Each of these Societies receives more than \$10,000 a month.

What has now been said does not apply to large donations; nor to small ones where the

donors have not convenient access to some auxiliary society.

The following note accompanied a late donation.

"You will receive with this, *six dollars and twenty cents*. It cannot be said, that this little sum is the product of industry or Christian enterprise; for the individual, who offers it, has not health, nor is she in a situation to earn one sixpence in a year: but with truth it may be asserted, that this donation is the savings of strict economy, and unrelenting self-denial."

AMERICAN BIBLE SOCIETY.

THE fifth anniversary of this national institution was held at New York on Thursday the 10th ult. The Board of Managers met at their room in the New York Institution, at 9 o'clock in the morning. The Hon. Matthew Clarkson, senior Vice President, took the chair, and the meeting was opened by the reading of the 72d Psalm by the Rev. President Day, of Yale College.

At 10, the Managers, attended by officers and delegates of auxiliary societies, proceeded to the city Hotel, where preparations for the meeting had been made in the spacious hall of that building. The venerable President, the Hon. Dr. Boudinot, took the chair at half past 10, and the meeting was opened by the reading of the first chapter of Revelation, by the Rev. Dr. M'Dowell of Elisabethtown, N. J.

Letters from several of the Vice Presidents were read, apologizing for their necessary absence; after which the business of the meeting commenced by the President's Address, which was read by the Rev. Dr. Milnor, Secretary for Foreign Correspondence. William W. Woolsey, Esq. Treasurer of the Society, then read his annual report, by which it appeared, that the receipts of the year ending April 30th, were \$ 49,578 34, and the expenditures \$ 47,759 60. The annual report of the Board of Managers was then read, by the Rev. Selah S. Woodhull, by whom it was prepared, and to whose talents and industry it is represented as doing much credit.

The issues from the Depository, during the last year, were as follows:

Bibles,	26,772
New Testaments,	16,434
Indian Gospels and Epistles,	50
	—
	43,256
Issued in the four preceding years,	97,102
	—
	140,358

Since the establishment of the Society there have been printed from the stereotype plates in New York, and at Lexington, Kentucky, and otherwise obtained, 231,552 Bibles and New Testaments, and parts of the latter. A large stock of Bibles is now in the depositories of the Society, and ready for circulation. Within the past year 15,242 copies of the

Scriptures, valued at \$ 9,447 84, were gratuitously issued. The remaining part of the issues were purchased by auxiliary societies and members, according to the rules of the Society.

After the reading of the Report the usual resolutions were moved and seconded by the following gentlemen; viz. the Rev. Dr. Staughton, pastor of the Baptist church in Sansom St. Phil.—John Griscom, of the Society of Friends, N. Y. the Rev. John Truair, pastor of the Presbyterian church, Cherry Valley, N. Y. the Rev. Mr. Bangs, of the Methodist church, N. Y. the Hon. John T. Irving, of N. Y. the Rev. Dr. Morse, New Haven, the Rev. Mr. Matthews, of the Dutch Reformed church, N. Y. and the Rev. Mr. Somerfield, of London. Each of these gentlemen addressed the meeting, and the Society requested copies of their addresses for publication.

REVIVALS OF RELIGION.

THE hearts of the pious are cheered almost daily, by accounts of revivals of religion in many parts of our country, but especially in the state of Connecticut. At New Haven the work of God continues, and the college has experienced many tokens of the divine presence. At Hartford and Farmington astonishing proofs of the power of truth, when accompanied by the efficacy of the Holy Spirit, have been witnessed. In many other towns the same glorious work has commenced. It is estimated, that there is an unusual attention to religion, in at least forty towns, in that state. We learn, that in Guilford, more than 200 have assembled at meetings of inquiry; that is, meetings attended by individuals, who feel a personal concern for their own salvation, and wish to converse with ministers and experienced Christians, on that momentous subject. From East Guilford, a parish containing about 1,000 souls, between 90 and 100 entertain hopes of having recently passed from death unto life. Among these are children 15 years of age, and old greyheaded sinners, who have always heretofore rejected the calls of their Savior.

A letter from a member of the Theological Seminary in Princeton, N. J. to his friend in Boston, dated in March, contained the pleasing intelligence, that there was an increasing seriousness in that place; that meetings for religious conversation were numerous, and well attended; that there was great solemnity in college; and that the people, to a considerable extent, in different congregations, of that town and its neighborhood, were inquiring on the subject of religion with deep anxiety. We have heard nothing more recently.

At Catskill and its neighborhood,—and in Rockland county, N. Y. at South Reading, Ms. and in many other places, sinners have been awakened, convinced, and, so far as man can judge, brought into the church invisible, as well as into the pale of religious profession. If our limits would permit, we should lay before our readers interesting details of these cheering events.

FOREIGN CORRESPONDENCE.
EXTRACTS OF A LETTER FROM THE REV. DR. MORRISON, TO THE CORRESPONDING SECRETARY.

THE letter, from which the following extracts are made, is dated at Canton, Dec. 10, 1820. It acknowledges the letter of Dr. Worcester, in which the appointment of Dr. Morrison, as a Corresponding Member of the A. B. C. F. M. was announced; which appointment is cheerfully accepted. After regretting, that the writer had so little in his power, "either to enlighten the course, facilitate the operations, or promote the objects of the Board," the letter proceeds thus:

"BUT it is pleasant to me to be associated with those, who love and venerate our Divine Redeemer, and who are zealous in the use of scriptural means to turn men from darkness to light, and from the power of Satan to God. May the Holy Spirit of God direct your association, and give divine effect to your endeavors.

"I inclose you a paper, which contains the latest notice in my possession, concerning the feelings of the rulers of this land towards Christianity. It may occur to some, that the religion opposed by the Chinese government is Popery:—true, it is so: but I do not think, that there is reason to hope for more favor in behalf of Protestantism. They care for none of these distinctions.

"I send you four numbers of the Gleaner, a small publication of a miscellaneous nature, intended to excite some interest about China, and to communicate occasional notices, respecting the Ultra-Ganges Missions, and the Anglo-Chinese College.

"I was much interested by the first intimation I heard of your extensive Mission to the Sandwich Islands: and if ever it happens to me, to be brought in contact with these, or any other of your Missionaries, it will afford me much satisfaction to give and receive the hand of Christian fellowship.

"I return you sincere thanks, my dear Sir, for your affectionate letter, and for the books you sent me.. Alas—this is a dreary land—to the spiritual eye there is no cheering prospect—all is gloomy darkness. Amongst this people God is not known.—O that the prayers of God's people in their behalf may soon be heard and answered.

"Permit me to recommend to you, as a correspondent for Extra-Ganges India, my friend the Rev. William Milne, who is a pious, judicious, and zealous missionary, and servant of Christ. Farewell. May great grace be with you all."

CURIOS CHINESE DOCUMENT.

The paper mentioned by Dr. Morrison in the above extract, is thus introduced and translated by him.

On the 2d of September, 1820, the late emperor of China, Kea-king, who shewed after

he came to the throne the utmost aversion to the Christian religion, as exhibited by the Romish Church, the only form in which he knew any thing of it, was suddenly summoned by death to render an account of the use of that power over millions of men, which Heaven had committed to him during a period of 25 years.

On the 1st of October, the following paper was laid before his son and successor to the imperial dignity, who has assumed as the title of his reign, the epithet Taou-kwang, which, being interpreted, is "REASON ILLUSTRIOUS."

Translation from the Peking Gazette.

Ying-ho, Commander in Chief of the National Infantry, kneels to present to his majesty, the particulars of a case, on which he requests the Emperor's decision.

The metropolis which lies immediately below the wheels of the Imperial car, being a most important region, should at all times be searched with the greatest strictness. I, your majesty's slave, and those associated with me, therefore gave the most positive orders to the officers and men under the several Tartar banners, to make a very full and careful search in all those districts which pertain to them; and not to allow any person, whose circumstances and character was not perfectly plain, to lurk about. In consequence of this order, a scout, named *Toomingleang* found out a culprit of suspicious appearances called *Chinleenching*. It was discovered that this man practised the religion of the western ocean, (i. e. Europe,) and therefore he, and three others of the same religion, were seized, together with a cross, &c. which were brought before us.

We, your Majesty's slaves, subjected them to a strict examination. *Chinleenching* gave the following account of himself.

"I am a native of the province Ganhwuy, and am now in my 41st year. In the third year of Kea-king, (22 years ago,) I came to Peking, and lived behind the western four faced turret, on the bank, getting a livelihood by carrying burdens and shaving heads; or by being a travelling barber. I now live in a barber's shop, situated in Paoutize street; his name is *Ching Kivei Kung*.

"During the 1st moon of the 11th year (of the late Emperor, fourteen years ago) an acquaintance, whom I had known some time, whose name was *Ho*, induced me to enter with him the European religion; and I then went to the Church and read prayers. In the 5th or 7th moon of that year, the European church was declared illegal, and put a stop to; and officers of government watched it, and would not let me enter; I therefore remained in the shop and read prayers. The other three persons connected with the shop, are all of the European religion. *Wang-kew* the father of *Wangszewih*, came to the shop to procure hair, which was given him, and he carried it to the *Fouching* gate of the city. I went after him, but could not find him; and waiting till it was very late I could not get back into the city. I therefore sat down on the west side, and was there till the fourth watch, when I was seized by people connected with government; and when I confessed that I was of the European religion, they carried me to the shop, and apprehended the

three other men, and seized a cross, and a catechism called *yau le wan ta*, and finally they brought us all here. It was I who induced *Wangkew* to enter the European religion. The man called *Ho*, who induced me to adopt that religion, died long since. I really have no desire to quit that religion; but only beg for mercy."

Two of the other men, it was found on examination, belonged also to *Gan-hwuy* province, and they received their religion from their fathers. *Wangszewih* belongs to Peking, and he followed his father *Wangkew* in the profession of the European religion. They all declared they did not desire to quit the religion; but *Wangkew*, when examined, said he had already forsaken it.

Now, the European religion is by law most rigorously forbidden; yet here, *Chinleeching* has audaciously presumed to keep by him a cross and a catechism; and to read prayers with these three other men: which shews a decided disregard of the laws. We apprehend that this culprit may have propagated the religion and deceived the multitude: or perhaps done something else which is criminal; it is therefore incumbent on us to lay these circumstances before your majesty, and request your will, commanding, that all these four culprits, the cross and the catechism be together delivered to the penal tribunal, and that the men be then subjected to a severe trial, and have their sentence determined.

Reply, in the Emperor's name—"Your Report is recorded and announced."

The phrase employed, in the above paper, for the Christian religion, or the religion of Rome, viz. *Se-yung keaou*, is one which has been of late adopted by the enemies of that religion in China, instead of the phrase employed by the Catholic Missionaries, viz. *Teenchoo Keaou*, which means the *Religion of heaven's Lord*, a designation which imports great dignity; and, even to a Chinese reader, appears venerable.

It would seem that the Tartar rulers of China dread the introduction of what they choose to call the "*European religion*"; not because it differs from the ancient usages of China, nor yet because they think it false, but lest it should be connected with European politics and governments, in such a way as to affect their own domination over the Chinese.

No form of Christianity is more dissimilar to the ancient opinions of China, than Buddhism of India, the Tartar Shamanism, and the religion of the "yellow cap," i. e. the Tibetan Lamanism.

The *shaved head*, of which the above statement reminds one, and the long tail of modern times in China, are all anti-Chinese, unknown to their forefathers, and imposed on them by their Tartar conquerors on pain of death; which alternative was preferred by many of the old sons of *Han*, the dynasty in which the Chinese glory, and from which they take their national name.

If the writer of this is not mistaken, *Ying-ho*, the commander-in-chief has long manifested himself an officious enemy of the Christians; and, if he has not some other sinister end, the bringing forward this (even according to his own shewing,) *trivial* case, indi-

cates how anxious he is, that *Taou-kwang*, the new Emperor, should confirm the edicts of his father.

The polytheism of ancient China—the worship of hills, rivers, deceased men and women, &c.; the worship of living human beings; Buddhism, Shamanism, and Lamanism, as well as atheism, are all tolerated in China. The Monotheism of the Arabian Prophet, is also tolerated; why then their hatred to the name of Jesus!

The two nations professing Christianity, at this day most respected by the Chinese, are, the Russians on the north, and the English on the south and west of their empire.

The Tartar rulers know least of the English; and dread most the Russians. From this circumstance it is, that the Russians are permitted to learn the Chinese language in the capital of the *Ta tsing* empire; whilst the English have to learn it by stealth, a thousand miles away from the capital, at the port of Canton, or at the Chinese-Portuguese islet, called Macao.

If kings and queens are expected to be nursing fathers and mothers to the church, is it incongruous, that they should become, as the ancient Fathers did, Apologists for the church. If it could be hoped that a good purpose would be answered, it is not perhaps, unsuitable, that the great emperor, *Alexander*, should explain to the new emperor of China, the claims and the scope of Christianity; and request for its peaceable professors, in that country, the free exercise of their religion.

However this may be, it should be useful to the Court of St. Petersburg to know, that according to the reports of the missionaries of the Latin church, who have been resident in Peking, the students of the Greek church, who live in the Chinese capital, by no means exhibit a decorous and orderly behavior; but often disgrace themselves and their country, by drunkenness, &c.

"And when they entered unto the heathen, they profaned my holy name; when it was said of them, 'These are the people of the Lord!'

"And I had pity for my holy name; and I will sanctify my great name; and the heathen shall know that I am the Lord."—Ezek. xxxvi, ch.

What answer his imperial Majesty *Taou Kwang*, may be pleased to give to the above communication from the commander in chief, is not yet known.

China, December 10th, 1820.

It is stated to the emperor, that the men who navigate the grain boats up the grand canal from *Che Keang* province, northward, have formed themselves into bands, who practice boxing, cudgelling, and the use of various weapons, for the purpose, as they say, of defending themselves against robbers; but really for the purpose of domineering over any person who may thwart their will. A case is just now under consideration, in which they killed one man and wounded three others. They are perfectly organized, and hundreds of them collect in a moment at the cry of a captain whom they have appointed over

them; and of whom they have made an *idol-image which they worship morning and evening.*

LETTER FROM THE REV. MR. SLOPER, SECRETARY OF THE "PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN," TO THE CORRESPONDING SECRETARY.

THE following letter brings to view several topics, which are particularly interesting to our readers generally, and which are therefore laid before them without further introduction. Some paragraphs, of a more private nature, are omitted.

Salisbury, Wiltshire, England, Feb. 20, 1821.
Rev. and Dear Sir,

The appointment of Messrs. Parsons and Fisk, by the American Board of Missions, to attempt a mission at Jerusalem, rejoiced the hearts of hundreds in this country. In your instructions, you say, 'you are persuaded, that if it can be realized, the importance of the station will outweigh many difficulties.' It is evident you have viewed the subject in all its bearings; and I do rejoice, more than I can express, at the determination to which you have arrived.

Sorry am I, therefore, to find by the Missionary Register, that Mr. Connor has written to dissuade them from attempting it,—considering it as ineligible.

The reasons were, I doubt not, strong to his own mind;—but I do most devoutly hope, that your missionaries will bear in mind their instructions, and not give it up, unless, (to adopt the language of your Committee,) "it cannot be established without hazards not to be incurred, and embarrassments not to be undergone."

I am perhaps as little inclined to be romantic as any one; but I reject the apathy, which can stand unmoved amid the memorials of glory and divinity, which may still, though imperfectly, be traced amid the ruins of Jerusalem. Nor can I forget, that though the ploughshare of rain has been driven over the walls and palaces of Zion; yet there first sprung up the fountain of celestial truth, and the streams of hope and consolation,—of life and healing, have poured their spreading waters over our own beloved country, *beginning at Jerusalem.* Nor can I forget, that this propensity of the human mind to catch the inspiration of place, has incited not only to deeds of noble daring, but also of holy patience and exertion.

In these feelings, Sir, I rejoice to assure you I am not alone. I trust that the time to favor Zion; yea, the set time, is now at length fully come. I shall write more largely on this subject hereafter. At present, I have only time to say, that so deeply impressed am I with the vast desirableness of it, that I now pledge myself to leave a legacy of Two Hundred Pounds to the Missionary Society who shall send the *First Missionary* to Jerusalem, provided he shall have established a Bible Society.

Oh, Sir, could my voice reach to every corner of Christendom, I would say, Christians! The cry which is heard from Jerusalem "come over and help us," is loud and piercing. May it constantly vibrate in your ears, and give you no rest, till its inhabitants, (who are now perishing for lack of knowledge,) blest with a fervent and enlightened ministry sent thither by your heaven-born charity, shall again exclaim, "How beautiful are the feet of them, who preach the Gospel of peace, and bring glad tidings of good things."

The anxiety of Polycarp, the present Patriarch of Jerusalem,—the decision of the American Board, composed as it is of men possessing no small share of wisdom and prudence,—and the readiness of those devoted young men, who have volunteered in this good work—all—all should stimulate you, and, pointing to this station, seem to say, *Come, for all things are now ready.*

In conclusion, I have only to say, that many, with whom I have conversed, and to whose superior judgment I am accustomed to look up with deference, think with me on this subject.

"The Port of London Society for promoting Religion among Seamen," to which I am Secretary, begs cordially to congratulate their transatlantic brethren, in that they are now vying with us, in paying attention to the spiritual interests of those, "who go down to the sea in ships, and do business in the great waters;" and to acknowledge with gratitude the receipt of a most pleasing letter from the Secretary of the Seaman's Society at New York. Let us, my dear brother, continue to "cast our bread upon the waters, for we shall find it after many days."

I am well aware how valuable your time is, and am exceedingly loth to make the least demand upon it; but if you will favor me with a letter by the first conveyance, giving me your opinion on the subject of this letter, I shall feel it a very great personal obligation; and if, at the same time, you will give me any information respecting the progress of your Seaman's Society, "The Port of London Society" will esteem it a very great favor.

That you may long continue a burning and shining light in the Church of God, and, at a very distant day, when the Chief Shepherd, and Bishop of souls shall appear, receive a crown of unfading glory, is the prayer of,

Rev. and Dear Sir,
Your fellow laborer in the Gospel,
NATHANIEL ELGAR SLOPER.

EXTRACT OF A LETTER FROM THE REV. JOSEPH PRATT, SEC. OF THE CHURCH MISS. SO. TO THE REV. DR. WORCESTER.

"I BEG you will convey to the "Board of Commissioners for Foreign Missions" my acknowledgments for the honor which they have conferred on me, in electing me a corresponding member of the Board. Deeply engaged as I am in missionary labors, every institution, which has for its object the communication of the Gospel of Christ to the Heathen, has, and I trust ever will have, my best wishes and prayers for its prosperity and success.

We greatly rejoice in the enlargement of your society's operations, and in that success with which your exertions have, by the blessing of God, been crowned. We see much in "the Signs of the times" to animate our prayers and our endeavors; and to encourage our hopes, that that outpouring of the Holy Spirit will be vouchsafed to missionary labors, whence alone their success is derived."

LETTER FROM THE REV. GEORGE BURDER, SEC. OF THE LON. MISS. SO. TO THE TREASURER.

Dear Sir,

ACCEPT from the London Missionary Society a copy of our last report—with some abstracts of the same, and other missionary publications. You will perceive from our report, what have been the proceedings and events of the past year. You will, with the Board for Foreign Missions, rejoice in the portion of success, which it hath pleased God to give us in several places, especially in the S. Sea Islands. We are not without our trials from various quarters; but these may be expected, in the present imperfect state, and in our connection with men imperfect like ourselves; and perhaps missionary trials are as needful for the purpose of making us humble, as missionary success is requisite for our encouragement.

We rejoice in the zeal manifested by your Society, to propagate the Gospel in foreign parts, and devoutly we wish and pray, that your endeavors may, every where, be crowned with signal success. The whole wide world "lying in wickedness" is before us; and all the efforts of all the societies compose but a weak force, when set against the powers of darkness; but then "the Lord of Hosts is with us,—the God of Jacob is our refuge," and "if He be for us," we shall do valiantly.

You appear to have been favored with some able men, well furnished for missionary labors; and indeed the work is such, as to demand talents, as well as grace, of no ordinary degree. Of this every society will receive increasing conviction by growing experience. We lament with you the loss of valuable laborers; but they fell in the true "bed of glory," and will rank next "the noble army of martyrs," in the estimation of heaven.

The pamphlet on the "Conversion of the World," by your brethren, Messrs. Hall and Newell, of Bombay, has helped to fan the flame of missionary zeal in England.

We shall greatly rejoice to hear of the success of your mission to Owhyhee. May it equal that of ours in Otaheite; and may you reap the harvest at a much earlier period.

With sentiments of cordial regard and ardent wishes for your prosperity,

I am, Sir, for the Directors of the L. M. S. your affectionate fellow laborer,

GEO. BURDER, Sec'y.

LAST NOTICES.

THE Treasurer has received a letter from the Rev. Dr. Worcester, dated April 11th. He

was then in the central parts of the Choctaw wilderness, about 60 miles east of Elliot, and 33 west of Mayhew, in the direct line between these two places. He expected to visit Elliot immediately, in company with Mr. Hoyt and Mr. Kingsbury, who were about to join him from Mayhew. Speaking of the threatened embarrassments of the Treasury, he says: "I have been distressed for you; but God is yet with us, and the Treasury will not sink." In reference to his exertions for the Board, at New Orleans and Natchez, he observes: "With all the adversities of my pilgrimage, the Lord is very gracious to me. Feeble as I have been, I hope I have done what will turn to some little account." It appears from this letter, and from one of the same date written by Mr. Byington to Mr. Cornelius, that though Dr. W. had suffered much by debility, pain, and weariness in the course of his journey from New Orleans, there were more favorable indications, and his strength was somewhat increased.

We learn from another source, that he was at Mayhew on the 25th of April, still quite feeble, and would probably occupy four weeks in his journey thence to Brainerd. Whether he had been to Elliot and returned, is not stated. Such was the design.

We need not say, that it is the ardent desire, and constant prayer, of multitudes, that the health of this distinguished agent in the missionary work may be entirely restored; and that his eminent services may be enjoyed by the church, for many years to come.

The Union Mission Family arrived at the permanent seat of the mission, on the 20th of February. The members of the family were generally in health on the 17th of March; and six small buildings were erected for their accommodation.

The London Society for promoting Christianity among the Jews has recently sent to the A. B. C. F. M. a complete set of the Jewish Expositor, a monthly publication, which commenced in 1816. The Editors inserted, in the course of the last volume, the whole of the Instructions of the Prudential Committee to Messrs. Parsons and Fisk, and the whole of Mr. Fisk's Sermon, delivered just before leaving Boston, as documents suited to the nature of their work.

In the account of the annual meeting of this Society, held in London, May 5, 1820, we find the following record;

"On motion of Lord Gambier, seconded by Sir James Saumarez, Bart. it was

Resolved unanimously,

That this meeting hails with peculiar satisfaction the efforts, which are now making by the servants of God in Scotland and America, to send forth missionaries to carry the glad tidings of salvation to the descendants of Abraham; and thankfully views them, in connexion with the establishment of societies for the promotion of the cause on the continent, as hopeful symptoms that the Christian church is about to be generally awakened to a sense of their duty towards their long neglected brethren of the house of Israel."